THE
GODS&GODDESSES
OF
ANCIENT EGYPT

Written&drawn
By

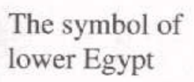
AMR HUSSEIN

With 64 coloured pictures







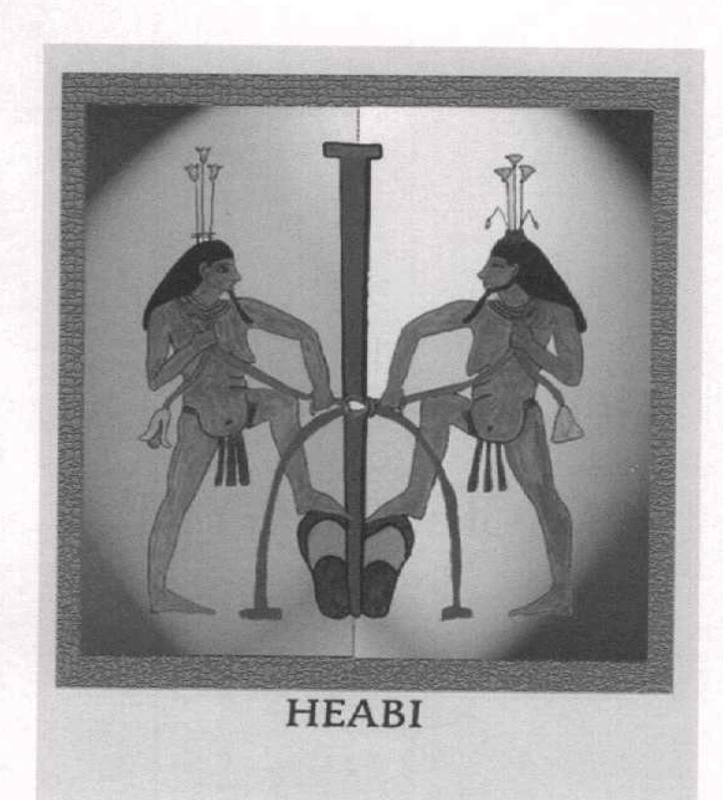


The symbol of
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The symbol of
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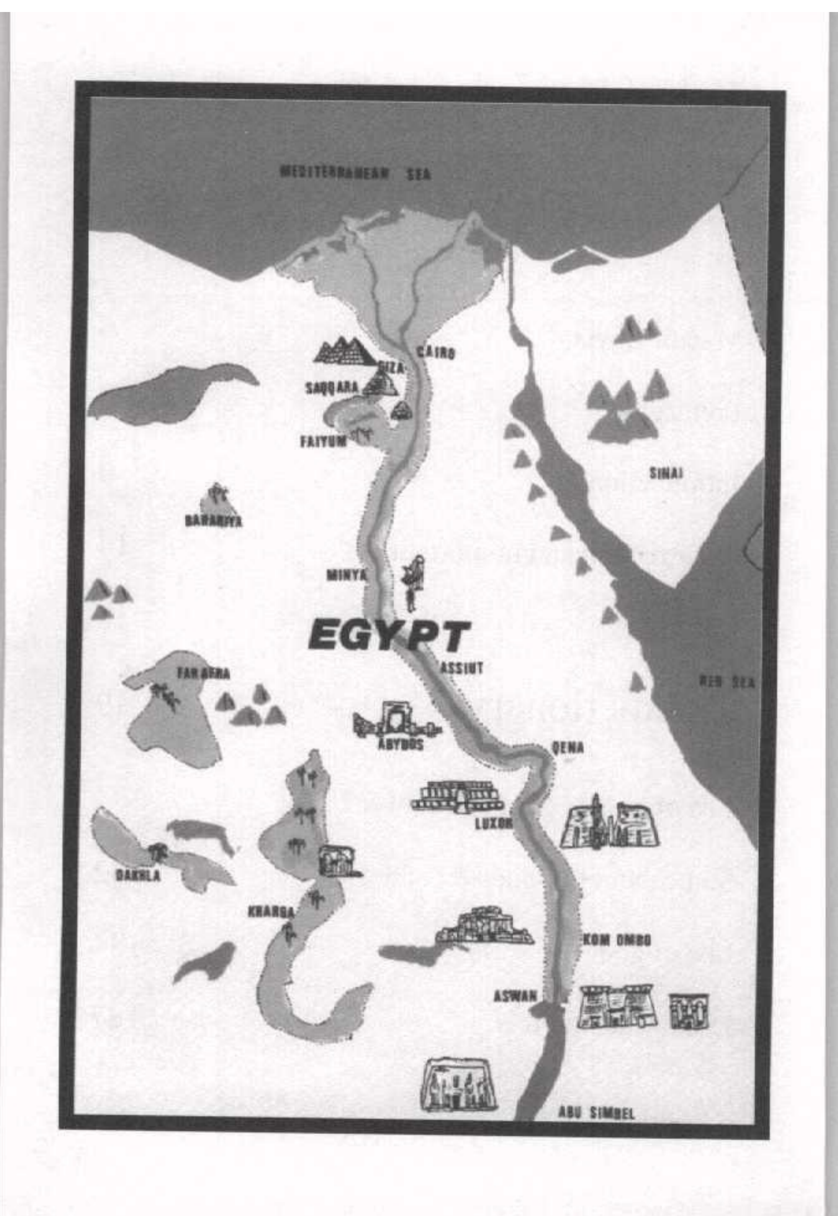
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THE GODS&GODDESSES OF ANCIENT EGYPT



HEABI

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PREFACE

The Ancient Egyptian Civilization has acquired a vast reputation and a solid position by being one of the oldest civilizations on the face of earth, and being the source of civilization from which other civilizations was based upon and was illuminated by it and was inspired with. This was achieved by the perseverance of the ancient Egyptian, whose various knowledge and his intelligence was reflected on every aspect of the Ancient Egyptian Civilization, which its remains reflected to what extent their civilization was advances, highly refined which included every aspect of their material and spiritual life.

Since people of our modern times started to realize the importance of history and its recording, scientists and researches studied Ancient Egyptian Civilization in every aspect especially after deciphering the symbols of their language and knowing its meaning. This facilitated the knowledge of what great civilization Egypt had during its early ages, therefore many books were written which dealt with every aspect of life at Ancient Egypt was described in details from political, social, religious, and artistic point of views.

If what is meant by issuing this book is to talk about gods at Ancient Egypt because there are few publications which deal with this subject in comparison to the huge number of books which deal with history and monuments of ancient Egypt. What was published on the gods of Ancient Egypt did not satisfy the curiosity of the reads especially when he hear one of the names which are well known among the scholars of the Ancient Egyptian History. It is very difficult to make a research for this subject at the historical books that contain the religious aspects of life as a section or these specialized books.

This book to facilitate making research and reading will follow an alphabetical order.

INTRODUCTION

At the beginning the chronological history of the Ancient Egyptian Civilization should be stated. This historical periods cove a very long time from about 3100 BC, the time of the start of the First Dynasty to rule Egypt as a complete unite including Upper & Lower Egypt. This history continuos until the year 332 BC, this is the date of the end of the Dynastic Period and the invasion of Egypt by Alexander the Great and the beginning of a new historical era which is called the Petolmic Age. The importance of determining this period of history of almost 3000 years, is that it is the period during which the Ancient Egyptian Civilization Evolved and was able to leave such great monuments which we know now as a remaining evidence of how civilized and advance they were. They serve also as a guide to every day life of Ancient Egyptians. Since the beginning of the First Dynasty 3100 BC there were two main factors control life. First factor is the transition of Egypt from the age of division and separation as separate small units to become united as one administrative unite which covers from the farthest point at the south to the savanna area at the north of the Delta. With one king sitting on its thrown and ruling all of the country. Second factor is the emerging of

writing and its development to take its final form after being some primitive symbols during the pre historic ages. This had the greatest influence on the religious life, which started to appear in very powerful and noticeable way.

From the oldest ages the ancient Egyptian considered the religion as a social phenomena which every human community, even at its most primitive form, need. This lead him to feel all the forms of force which surround him and affects his life, whether they are natural forces such as the Sun, the moon, the winds, the flood of the Nile...etc. Or the signs of force in savage animals surrounding him such as lion, snake, crocodile...etc. Or other animals which are useful to him, such as the cow...etc. Then the ancient Egyptian started to feel that there are unknown and invisible forces behind all the elements of his life and affecting them, therefore many gods started to appear, each god represent one unknown force.

We can notice that the ancient Egyptians did not worship the material forces only, but also the morale forces that they referred to them by animal symbols, for example wisdom was symbolized by the flamingo bird, fertility was symbolized by the ox. When Ancient Egyptians worshiped one animal form, they did not worship its entire species, for example when they worshipped the cow, they continued to use it and benefit from it. Also, when

they worshipped the crocodile, they continued to kill crocodiles whenever it is necessary to save them selves against him. The worshipping was on a certain animal that is selected according to special measures.

As the time goes by, ancient Egyptians started to make gods took human forms with the head of animal, in some other cases only the symbol of the animal is used, for example the images of HATHOUR took the form of a woman with the head of a cow or with only the horns of a cow. There was an exception to this rule, that some gods were picture at a complete human form such as OZIRIS & PTAH .

Certainly the political aspects had its great impact on the religious life, that the human instinct always assume that there is one powerful god dominating, who people can ask during time of need. But with the existence of separate small scattered communities, each community choose the influential symbol in its environment. According to the political development of the pre dynastic period from small groups to villages then provinces, the worshipping of several gods was strengthened. By the movement of individuals from small communities to larger ones a conflict started to appear between gods, the same as the conflict which might occur between individuals. Such conflicts always end either by the victory of the

god of the stronger community of by the unity between similar and equivalent gods. Since the beginning of the unity between Egypt's two sections, Upper and Lower Egypt, the idea of one official god for the country as a whole started to appear, a god who will protect the thrown. It was noticed that the other local gods remained, as they are, no conflict existed between the different ideas since the main power represented in the governors and the monks let these freedoms. The ordinary people, also, found no grudge in worshipping the official god beside their local god.

Several gods have acquired along the historical ages the same rank of the official god of the country, that at the beginning of the dynastic period, the official god and the guardian of the country was HORUS. Afterwards the god RA dominated since the mid of the Fourth Dynasty (the Old Kingdom). At the Middle Kingdom the god MONTU was preceded by AMOUN. That continued until the beginning of the New Kingdom when the official god of the country became AMOUN-RA.

If gods are the main core of the Ancient Egyptian religion, however this religion was a complete and integrated theological system with its basics and rules. Its appearances varied between religious sects explaining the beginning of creation and the world. These sects were represented sects of the city of Oun "Heliopolis Theology" , and

"Hermopolis Theology", and Memphis "Memphis Theology". These sects exists along with the religious myths which explain many of the mysteries of the gods such at the myth if ISIS and OZIRIS. Religion remained to dominate the life of the Ancient Egyptian. There were beliefs of the resurrection, creation, and judgement at the other world, which necessitated doing good deeds to succeed at the other life. They also tried to be closer to gods by building temples and making offerings, then preserving the body from decaying by mummification, also by giving more attention to the architecture of the tombs. These religious beliefs was represented by various other ways such as vows, religious records, the ceremonies of the gods, burial rituals, and religious architecture, and other situations which formed as a whole the religious belief with the ancient Egyptian gods at the top.

RESURRECTION AND IMMORTALITY

Before we speak about the gods at Ancient Egypt, which is the main concern of this book, we have to give a quick brief on the idea of resurrection and immortality. This is given for the reason to show a simple part of the religious philosophy of the Ancient Egyptian, and to show the strong reason why he gave in drawing the religious scenes. It is common that the visitor to the ancient Egyptian monuments would overwhelmed by the huge effort and extreme care given to building tombs and in decorating them afterward.

The ancient Egyptians started from the early ages to notice that the bodies of their dead remains in good form and did not decay for long periods of time due to the fact that they were buried in dry desert soils. So this climate helped in preserving the dead bodies from rapid decaying, this made Ancient Egyptians attribute this to religious reasons, which influenced their civilization. They considered that death is nothing but another form of life where the people lose nothing except the characteristics of the material life. So death was considered the beginning of another form of the forms of life when the person loses nothing but

the characteristics of the material life. Therefore, ancient Egyptians considered death as the beginning of another stage of human life.

Ancient Egyptians started to belief in the idea of resurrection and immortality since the early historical ages, which made him gave special attention to many thing such as the body of the deceased, the building of tombs and the temples located beside them. They also gave special attention to the religious rituals related to death.

Ancient Egyptians believed from the start that the human being is composed of seven main elements connected with each other and should be preserved by whether by mummifying the dead body and reciting charms, offering sacrifices, and making burial rituals . This was preceded by good deeds at the earthly life so that the person would enjoy immortality and life at the other world. These seven elements are: -

Mortal body

Soul

Spirit mood,soul

Heart

Name

Shadow

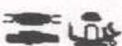
Blessed spirit



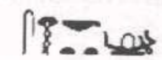
The ideas of resurrection and immortality were developed until the ancient Egyptian has formed a complete picture of the other world, which has OZIRIS at the head of it. OZIRIS was considered the god of the other world, who controls all the other world's affairs. He was also responsible for the human beings and their judgement after death that the trial of the dead person was held in front of him.

In addition to RA god of the Sun, that ancient Egyptians believed that the Sun makes another journey after Sun set at the other world the world of the dead to illuminate the lives of the good people at the other world. It was imagined that RA has two boats to make his two journeys:

The boat of the day was called

(M) ʕ (N)DT 

The boat of the night was called

(M)SKTT 

The rituals of judgement at the other world were pictured by weighting the heart of the dead person against the feather of truth "MAAT". Since the drawings always show that two weights are equal,

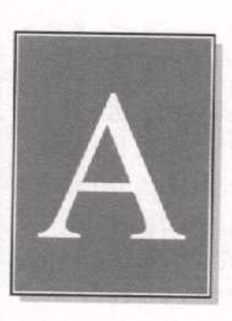
therefore this most probably means that the deceased was a good person. That means that whenever the heart of the deceased weights more that MAAT he would be a good person, but it otherwise MAAT weights more than his heart the deceased will not immortality with gods at the other world.

In order for the deceased to be able to live a happy, stable, and immortal life, many religious verses was inscribed. Such verses contained vows, and religious prayers, which might help the deceased to pass to the other world and endure the horrors, also to be able to reach the shore of safety to reach immortality beside the gods. These verses were diversified to include the texts of the pyramids,the texts of the coffins, book of the dead, book of the caves, books of the gates, earth book, and the book of what is found at the other world.

Beyond no doubt the kings and queens and their followers from the nobles were more fortunate than ordinary people in being able to build tombs and decorating them with religious decorations. They were also more able to perform the rituals followed the death due to their relative wealth which they enjoyed. This wealth was made clear by the magnificent and enormous monuments, which remained until nowadays.

CHRONOLOGY

Early dynastic period	Dynasty I	3100-2890 B.C
	Dynasty II	2890-2686 B.C
Old kingdom	Dynasty III	2686-2613 B.C
	Dynasty IV	2613-2494 B.C
	Dynasty V	2494-2345 B.C
	Dynasty VI	2345-2181 B.C
First intermediate period	Dynasties VII-X	2181-2040 B.C
Middle kingdom	Dynasty XI	2133-1991 B.C
	Dynasty XII	1991-1786 B.C
Second intermediate period	Dynasties XIII-XVII	1786-1567 B.C
New kingdom	Dynasty XVII	1567-1320 B.C
	Dynasty XIX	1320-1200 B.C
	Dynasty XX	1200-1085 B.C
Late period	Dynasties XXI-XXX	1085-343 B.C
Persian kings		343-332 B.C
Alexander the great		332 B.C



AKER

It is an old form of the forms of earth, it took the form of two lions sitting back to back with a circle between them which represents the Sun. It took the form of the hieroglyphic symbol of Akht, which means horizon. These lions represent the SHU, the god of air, and TEFNUT, the goddess of humidity, both were worshipped at the city of Leiontopolice "Tel El-Yahudiya". They were also mentioned by inscriptions inside the pyramids, as the gatekeepers for the entrance and exit of the other world.

AKHT

It is one example of the example by which the ancient Egyptians used to symbolize for material thing in the form of gods, that this goddess symbolized the season of the Nile flood. In addition, it also symbolized the fertility of the soil and the fields.

AMENHOTEP SON OF HAPU

He was one of the common people who started his life in the service king Amenhotep III 18th. Dynasty, then he was promoted until he became a minister and occupied the most privilege position at the royal court. He supervised, on behalf of the king, the erection of many of the great works which was performed, such as the two huge sculptures which are known by the name of "the two sculptures of Memnon", in addition to other sculptures of the king at the Karnak Temple.

Amenhotep the son of Hapu was a wise man with no counterpart, with a very good knowledge in medicine. It is also believed that he wrote a book in magic. As an honor to him Amenhotep III allowed him to build a ceremonial temple of his own beside Amenhotep's temple, he was also permitted to make sculptures to himself at Karnak temple. After Amenhotep's death, his memory remained in the hearts of common people that he was considered as a god by the Twenty First Dynasty with two temples were built for him one at Dier El Bahry and the other at Deir El Madiena. He was worshipped during the late age and the Petolmic age when they called him AMENOTHES PAAIOS. However, his worshipping remained limited in Western Thebes so he can be considered a local god.

A statue of him is now in exhibition at Luxor Museum, it was found at the year 1913 at the northern side of the Fifth Pylon of the Karnak Temple.

AMENTET

The goddess AMENTET is another example of how Ancient Egyptians symbolized material things in the form of gods. It represented the west (the geographic direction). It took the form of a woman with the hieroglyphic symbol for the geographic west over her head.

AMENTET performed various jobs, that it considered the protector of the West, then later on it was considered the protector of the dead, due to the fact that the graves are found at the Western bank of the Nile.

AMOUN

The origin of the god AMOUN is related to the religious sect which appeared at the city of Hermoplis. The religious sect which referred the origin of the world to four main elements. Each one of these four elements was represented by a god and wife. So, AMOUN and his wife

AMAUNET represented the element of unseen or the unknown forces at this religious sect. Accordingly the name of the god AMOUN was well known from the earliest historical ages. But latter on and by the time of the Middle Kingdom the name of AMOUN started to appear as the official god of the state and Thebes "Luxor" became the main center of its worshipping. The kings of the Middle Kingdom (. 2133 - 1786 B.C) have built a temple for him at the Karnak area at the Eastern bank of the Nile, it is the bases and the foundation of the temple which its remains still exist and known with the name of the Karnak Temple.

At the beginning of the New Kingdom (. 1567-1085 B.C), the status of AMOUN started to be higher due to the reason that he was considered to have the main cause why the Egyptians defeated the Heksous, this made the Pharaoh Kings of the eighteenth dynasty - the leaders of the New Kingdom- started to take care of the religious buildings which are related to the worshipping of AMOUN , so that his famous Karnak Temple was built over the ruins of the old temple. Each king started to add new building to this temple. Several other temples were built too and AMOUN became the official god of the Egyptian Empire as a whole, especially after occupying the Noba at the south and Syria, Lebanon, Jordan at the north.

The influence of AMOUN monks became greater, and in order to emphasis on their position and the position of AMOUN they established the Theapian sect, named after the city of Thebes. At this religious sect AMOUN was considered the chief of all the gods, they attributed the origin of creation to both the creation of other gods and other creatures. In order for the public to accept the concept of one main god they unite the other main gods with him so the gods "AMOUN-MIN" and "AMOUN-KHNUM " appeared. But the greatest unification was between RA the god of the Sun that the new name of AMOUN-RA appeared who became the supreme god and the king of all the gods. His monks were able through their influence to make him the main and official god of the Egyptian State until the end of the dynastic period. His worshipping prevailed except during several short periods of time such as during the period of the appearance of the religious sect of worshipping ATEN during the reign of the king Akhenaten at the Eighteenth Dynasty, the New Kingdom, who forbidden the worshipping of AMOUN at all the country. But after the death of Akhenaten the worshipping of AMOUN returned stronger than before.

AMOUN took a human form with two feathers placed to his head dressing, which has long ribbons coming from it and lay on his back. The holly trio

of AMOUN was composed of AMOUN and his wife who was called MUT and their son KHONSU.

ANAT

A goddess of an Asian origin, it was first mentioned during the new kingdom (. 1567-1085 B.C) during the era of the Eighteenth Dynasty when the Ancient Egyptians considered her the daughter of RA and his wife SET. Its worshipping began at the city of Tanneess (now called San El -Hagar, East of the Nile Delta - Eastern Governorate) at the beginning of the era of the Nineteenth Dynasty (. 1320-1220 B.C). It was worshipped as the war goddess. It was took the form of a woman putting a white crown over her head "the crown of Upper Egypt" with two feathers one at each side of it and holding in her hands a war amour, an arrow and an axe to be ready for war.

ANUBIS

ANUBIS is one of the gods, which had a great position at the Ancient Egyptian religion. They gave him a human form with a human head, in some other times it took the form of a sitting dog sitting over a base, which took the form of a facade of a tomb. The Ancient Egyptian considered him

the protector of the tombs of the dead and one of the gods of the other world. He is a son to OZIRIS god of the other world. He was responsible for mummification that he was the god who mummified the body of the god OZIRIS. Anubis appears at some inscriptions mummifying the body of the dead.

During the New Kingdom the Ancient Egyptian added another job to ANUBIS that they considered him responsible with the god THOTH on presenting the dead to the trial of judgement at the other world. That at the hundred and twenty fifth chapter of the book of the dead he was pictured checking the pointer of the scale which weights the heart of the dead and the sign of Maat "the truth".

The main center of worshipping the god ANUBIS was at the ENBU Province it is the seventeenth district of Upper Egypt according to the division made by the Ancient Egyptians (now near the city of Bany Mazar, at Menia).

Due to the importance of ANUBIS, since he was related to the other world and to the judgement in front of the court of justice after death, Queen Hatshipsut (Eighteenth Dynasty), has built him a shrine at her temple which is known as Dier El-Bahry (now at the western bank of Luxor). This shows the high degree of holiness, which this god possessed.

During the latter ages we notice that ANUBIS had other characteristics such as protecting, fighting. He was also considered the King's protector the one who fights beside him and protecting him. This shows the degree of development and religious reconciliation at the beliefs of Ancient Egypt.

ANUKET

It is one of the holly trio of the area at the first water fall at the Nuba area at the far South of Egypt. This trio was composed of ANUKET, SATIS, KHNUM

The Ancient Egyptian pictured ANUKET at the form of a woman with a high head dressing made out of feathers.

The worshipping of ANUKET was centered at the island of Sohiel the biggest island at the area of the first water fall, in addition to the island of Elfentien. The purpose of worshipping it, is that the Ancient Egyptian considered it looking over the water of the Nile which is coming from the south. That it was considered the (lady of the Nile water) the dear was its holly animal.

ANUKIS

See *ANUKET*.

API S

It is one of the sacred animals, it had a very special position at the Ancient Egyptian Religion. It was worshipped at the form of a bull, a symbol that represents the body strength and fertility. The main center of worshipping it was the city of Memphis. It was associated with PTAH the main god of the city, that it was called THE SPIRIT OF PTAH. In addition it was also associated with the god of the other world OZIRIS, so accordingly it became one of the other world's gods. During the New Kingdom a circle representing the Sun was added to the bull representing APIS, the Sun was forwarded with the Copra serpent, which was called at the Ancient Egyptian language WAJET.

A special tomb was built for the sacred bulls, it was formed of corridors and rooms beneath earth at the Sacara area. This tomb is known by the name of Serabiyoum, this name was given to it during the reign of Ramesses the Second (19th. Dynasty). During his reign the worshipping of the dead bulls was introduced and the place was called the House of Oziris Apis, then afterwards it was

called by the Greeks Poser-Apis from which the name Serabiyoum was driven. The Egyptologist Meriet Pasha discovered this tomb at the 1851. Granite coffins were found inside this tomb, with a bull's body inside each one of these coffins.

ASH

It is the god of the Western Desert. Ancient Egyptian pictured him in several forms, that it took a human form with a human head, or the head of the god SET. It was pictured also with three heads one of a lioness, the other of a serpent ant the third of a vulture. It was latter on merged with the god SET.

ATEN

The golden age for ATEN was during the reign of the King Akhenaten 18th Dynasty, it is a period close to eleven years.

But what is the origin of ATEN. The word ATEN in the Ancient Egyptian language means the Sun as a star, it was not a strange word at the Ancient Egyptian language, that it was mentioned several times during the Old Kingdom (. 2686 - 2181 B.C) the gold era of the worshipping of the Sun. But

since the Middle Kingdom (. 2133 - 1786 B.C) the word had two meanings, one means the Sun itself as a star and the other is a religious one which means the god who controls such star.

During the middle of the Eighteenth Dynasty the name ATEN emerged once more, the preaching for it became more obvious among the ordinary people. It was worshipped side by side with AMOUN, who was the supreme and dominating god during this era especially during the reign of Amenhetep III the father of Akhenaten. However, the worshipping of AMOUN was supreme.

When Akhenaten took over the thrown, after the death of his father, he started to have some tendency toward the god ATEN. So, he started to be bias towards the god ATEN, he started by to integrate between ATEN and the other Sun gods, such as RA-HORAKHTE. Akhenaten started to glorify and worship ATEN, and made no restrictions on the worshipping of AMOUN. This made the monks of AMOUN be afraid of him, this was the beginning of the struggle between them and Akhenaten. This conflict goes on until the sixth year of his reign when Akhenaten declared his prophecy and called for the worshipping of one god. He announced ATEN as the sole god of the state. It was pictured as a circle representing the Sun with several human hands coming out of it. Akhenaten left Thebes and

moved to the area called Tall El Amarna (South of Menia), where he built his new metropolis that was called Akht-Aten, it means in hieroglyphics "the horizon of ATEN. He forbidden the worshipping of other gods except ATEN who he considered a universal god of all the known communities of people which were known at these times, from the lands southern of Nuba to the Syrian cities in the north.

We have got some religious verses of the worshipping of ATEN which show the logic of oneness (one and only) which was preached by Akhenaten. Following are some examples of these verses:

* You are the one who created the skies to shin at and to see every thing you have create when you were alone. Shining at your image, you the living ATEN.

* The world is living with what you have made, you are the one who created them. The world lives when you shine and dies when you set down

* You are alone .... You shine in the form of the living Sun When you appear and glow, and go away then comes back.

You create million of creatures from yourself alone Akhenaten remained living at his metropolis Akht-Aten, not leaving it until the end of his reign, which

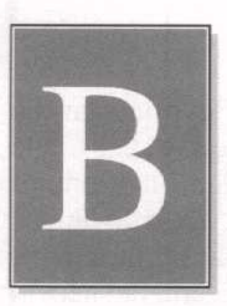
lasted for approximately seventeen years. After his death, the people were converted back to the worshipping of AMOUN and abandoned ATEN. This was done by the influence of AMOUN monks. His successor over the thrown was the king Tut-Ankh-Amoun, who was called during the live of Akhenaten, Tut-Ankh-Aten. Tut-Ankh-Amoun moved the metropolis to Thebes which was deserted by Akhenaten several years before. The city of Akht-Aten was destroyed, and they prohibited living in it. The monuments of the king Akhenaten was destroyed, and nothing survived except very monuments. The worshipping of ATEN never gain its position again.

ATUM

It was the main god of the city of Heliopolis "the 13th nome of Lower Egypt". This city had a religious sect, which was composed out of nine gods with ATUM at the head, the first to be created. That it created itself from itself over the eternal hill, then it took over the holly nine. So, it created both SHU & TEFNUT "Air and Humidity" who gave birth to both GEB & NOUT "Earth and Sky" who in turn gave birth to OZIRIS, ISIS, SET, NEPHTHYS. This completed the nine gods.

ATUM was pictures by Ancient Egyptians in a human form with a circle over his head, representing the Sun, since it was merged with RA the god of Sun and was called ATUM-RA.

The name ATUM means in the Ancient Egyptian language the perfect of the complete. That the Ancient Egyptian gave such value to ATUM since he created itself, that it was the greatest and the first at the eternal beginning. Its sect had a great position among other religious sects, which was existing at Egypt during this historical period.



BAAL

It is on of the Asian spiritual figures, which was introduced to the Ancient Egyptian Religion during the Heksous Era [Second Intermediate Period] 1786-1567 BC. Ancient Egyptians considered him as another form of SET. It was mentioned during the reign of the King Ramesses II 19th Dynasty, at his military verses as the god who give him protection. There was no temple erected for its own worshiping. It took a human form hold with one hand over an axe with a short hand and holding a plant with the other hand.

BAKHET

It was pictured by the Ancient Egyptians at the form of a woman with a lioness head with a circle over her head representing the Sun. It is one of mysterious local goddesses which was worshipped locally at the area of Estable Antar (at the Easter Bank of the Nile at Menia). Queen Hatshepsut 18th Dynasty had built a temple at this area where inscriptions was found inside of it of making offerings to BAKHET. This temple was called "SRW' in the Ancient Egyptian Language. Ancient Egyptians considered it, responsible for moving the floods, which occur after storms, it drove them to the desert.

During the Greek era it was considered as equal to the Greek goddess Artemis the protector of women during labor.

BASTET

The main center of worshipping BASTET was the city of Bubastis (now called Tall Basta near the city of Zagazik). It was pictured by Ancient Egyptians in the form of a cat or in some other times in the form of a woman with a cat's head, hold Sistrum the dancers and by the other hand the image of the goddess SEKHMET head (a

lioness). It was considered as the god of fun.

Its worshipping was wide spread since the oldest historical ages. It was merged with the goddess SEKHMET during the era of the Eighteenth Dynasty (the New Kingdom). Its worshipping was wide spread at the city of Memphis.

BEHDETY

It was worshipped at the city of Behdet (now called Edfou) the second nome of Upper Egypt). It was pictured by Ancient Egyptians in the form of a circle, representing the Sun, with wings, therefore, it was considered one of the solar gods. In some other cases it was pictured in a human form with the head of a falcon the same as the god HORUS with the double crown over his head and the horns of a ram.

It was given the following names such as, Master of the sky, the King Protector, and the Victorious Hero. In many occasions it was called by the name of "EDFOU's HORUS". Occasionally the image of this god was inscribed over the entrance of the temples since he was thought as a protector preventing the evil people from entering the temples.

BENOU

The god BENOU or the phoenix, it was considered one form of the forms of RA the god of the Sun, it is one of the solar gods. It was worshiped at the city of Heliopolis, the center of the Sun worshipping which among its most important symbols was the obelisk with the top at the form of a pyramid, and the sacred tree Ashed which the phoenix used to land above each of them.

The Ancient Egyptian considered it for several years as the symbol of the long life that is why it was called the master of feasts SED. (it is the feast to celebrate the basing of thirty years from the coronation of the king).

BES

Ancient Egyptians pictured the god Bes at the form of a dwarf wearing the skin of a lion. It had curved legs, wide mouth with its tongue coming out of it, and a thick beard that resembles the beard of the lion, it also, had the ears and the tail of an animal.

It was the god of fun and joyfulness. It was also the protector for the woman during giving birth in association with the goddess TAUERET.

Most probably that BES was a god who was

introduced to Egypt from other area, perhaps from East of the Mediterranean (now Syria and Lebanon). That is the reason why it was not among the main gods, and its worshipping was not known at Egypt before the era of the Middle Kingdom.

BUKHIS

It is one of the gods of the city of Armant, (the Western bank of the Nile south of Luxor). It took the symbol of the bull, then it was merged afterwards with the main god of the city MONTU.

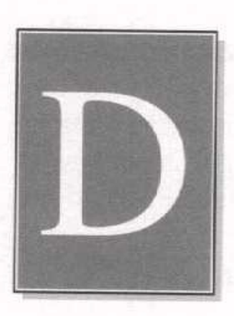
It was also connected with the RA during the late ages after it was connected with the holly bull of the city of Heliopolis.

Ancient Egyptians pictured him in the form of a bull with a circle above its head between its horns, representing the Sun. A large tomb was found at the west of the city of Armant, for the burial of the dead sacred bulls.

BUTO

It was a goddess who was worshipped at the city of Bouto "Koum el Pharaien, the 19th nome of Lower Egypt- the Delta).

See WDJET.



DEDUN

It was mentioned by the texts of the Pyramids at the era of the Sixth Dynasty (the Old Kingdom). It was originally a Nubian god who was described by the following:

"This Upper Egyptian young man who came from the lands of Nuba, who holds scent".

The center of its worshipping was at the second waterfall at the far south of Egypt. It was pictured sometimes in the form of a man with a beard, and in some other times in the form of a falcon. However, it was noticed that he never passed the position of being a secondary god.

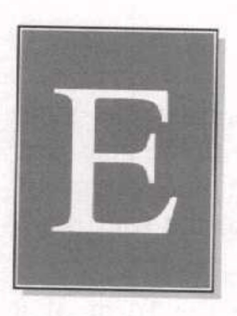
DUAMUTEF

One of the four gods who were called "the Sons of Horus", they were charged with the guarding of the four pots of preserving the inner organs of the dead. They represented also the four main directions of the world.

DUAMUTEF was pictured in the form of a mummy with the head of a jackal. It was charged with protecting the pot, which contains the stomach of the dead. Therefore, the cover of the pot where the stomach of the dead was kept was at the form of a jackal's head.

[See also THE SONS OF HORUS]





EPY

It is a goddess at the form of a female hippopotamus.

[See also TAUERET]





GEB

It is one of the nine holly gods of the city of Heliopolis [the thirteenth nome of Lower Egypt]. He and his sister NOUT are the result of the marriage of SHU and TEFNUT.

The god GEB was the god of earth. At the appearance of the Sun worshipping at the city of Heliopolis, the god RA was considered the son of GEB. So it became one of the great gods and the father of the gods. It was also caught in the conflict between the HORUS and SET, in the famous myth, where he took the side of HORUS, in regaining the stolen thrown of his father OZIRIS. That's why he had a great position among the gods. It was, also, considered a judge and the one passes the thrown of Egypt from one king to the other.

Ancient Egyptians pictured the god GEB in a human form, at the form of a man lying on the ground with his sister the goddess NOUT laying over him at the form of half a circle with SHU the god of air holding it.





HA

The origin of this god goes bake to the old kingdom (2686 -2181 BC.), when it was mentioned at the book of the earth. Ancient Egyptians considered it the god who protects the desert. The center of his worshipping was the seventh nome of Lower Egypt (south east of Alexandria), where he was worshipped in addition to ISIS and HORUS SON OF ISIS. Among his titles was the following: Master of the West, The Protector God of the Dead. Ancient Egyptians pictured him in a human form with the hieroglyphic letter, which means the desert above his head (three adjacent mountaintops).

HARPOKRATE

HARPOKRATE or HOR-BA-KHRD or HORUS THE CHILD, these were the names which Ancient Egyptians used to call the same god. It was pictured in the form of a naked child with one part of his hair coming down at the side of his head, and putting his right thumb into his mouth. Its worshipping was widely widespread during the late era.

HAPI

It is one of HOURS's four sons who were in charge of guarding the inner organs of the dead. Its role was protecting the pot, which contained the lungs of the dead. Since the New Kingdom, the cover of this pot took the shape of a ape's head. (See also HORUS's SONS)

HATHOR

She is one of the most famous goddesses which was worshipped from the earliest historical ages, hers name means "THE LOCATION OF HORUS"

Hers main worshipping center was at Dandarah (the sixth nome of Upper Egypt) where she formed

a holly trio with her husband HORUS and their son IHY. She was pictured in the form of a woman with the horns of a cow with a circle between them representing the Sun. At some other time she was pictured in the form of a cow.

HATHOUR enjoyed so many titles, she was called EIN SHAMS, or the one, who struggled and fought RA's enemies the god of Sun. She also had the name of the Lady of the Mountain of Fayrouz (at Sinai), the Lady of the Lands of Bount (Somalia), and the Lady of Babylous (the coast of Syria and Lebanon). This means that hers worshipping was widespread at many countries at the north and at the south, she was also worshipped as the goddess of the dead at the city of Thebes. In addition, Ancient Egyptians considered her as goddess of love that she was mentioned at love songs during the New Kingdom.

The Queen Hatshepsut 18th Dynasty (the New Kingdom) had devoted a special shrine to HATHOUR at her famous temple at Dier El Bahry. HATHOUR, also, had her own temple at Dandarah, which was built at the Petolmice era, which it was built over the ruins of an older temple which was built for her during the reign of the King Cheops 4th Dynasty (the Old Kingdom).

HATMEHIT

It was pictured by the Ancient Egyptian in the form of a woman with a fish at the top of her head, the fish is the sacred animal which symbolizes this goddess. It was worshipped at "Mendes" the sixteenth nome of the Lower Egypt, which was called "Hatmehit" by the Ancient Egyptian language according to this goddess.

HATMEHIT was the wife of the god of this nome, which was pictured by Ancient Egyptian in the form of a ram which was called "THE RAM THE MASTER OF MENDES".

HEABI

HEABI was the god who moved the water of the Nile and its flood to irrigate all of Egypt, and to bring prosperity to its people. It was pictured by the Ancient Egyptians in a human form which composed both the male and female features, so the human form was with breasts and flabby belly. Several adjectives were given to HEABI such as: The Life Granter, The God of Fish, The God of Earnings, The God of Water, and The Father of The Gods who Brought Vegetation.

Later on, Ancient Egyptians started to unite between HEABI and some other gods such as KHNUM and OZIRIS.

HEKAT

She was a goddess, which was pictured in the form of a frog or a woman with a frog's head. The most important center of hers worshipping was the city of Hr-Wr (which is now called the city of Sheikh Ebada, at Menia Governorate). She was worshipped since the fourth dynasty the Old Kingdom, when it had a major role in helping women during labor. Ancient Egyptians considered her the wife of the god KHNUM, that she was worshipped side by side with him.

HELIOPOLIS THEOLOGY

The importance of mentioning the religious sects of Ancient Egyptians is to understand the ancient theological concepts, which was very important to them. Heliopolis is considered on the oldest metropolises of Ancient Egypt the it was the capital of the unified delta before the unification before the unification of Upper and Lower Egypt by King Mni (Narmer) the 1st Dynasty. But after the unification, it became the capital of the thirteenth nome of Lower Egypt.

Heliopolise had its own theological sect, which explained the beginning of creation, with its main god ATUM, his name means the complete or the perfect in hieroglyphics. It was the head of set composed of nine gods to the holly nine gods of the city.

ATUM started by creating himself by himself "self existing" over the eternal hill after the recession of the eternal water. The ATUM started to create the remaining gods to complete the holly nine gods. The religious beliefs of the city explained to us the story of this creation and how it was completed. That at the beginning the god ATUM sneezed so SHU appeared "the god of air" then he spited so TEFNUT appeared "the goddess of humidity". Both got married and gave birth to both GEB "the god of earth" and NOUT "the goddess of sky" who got married and gave birth to OZIRIS, ISIS, SET, and NEPHTHYS.

HERICHEF

The main center of its worshipping was the city of Herakleoplis (now called Ahnassia, near the city of Beni Sweif, at Upper Egypt). Its name means "the one over his lake". It was pictured by the Ancient Egyptian in the form of a ram, or a

man with a ram's head. It started as being a local god at this district until the ninth and tenth dynasty when the ruling kings were originated from the city of Ahnassia, then the importance of HERICHEF emerged. They connected him with the gods RA and OZIRIS, afterwards it was connected with AMOUN.

HERMOPOLIS THEOLOGY

The city of HERMOPOLIS or "Al-ASHMOUNEIN" is now near Mallawy, Menia Governorate. It is the Fifteenth nome of Upper Egypt, it was called UNO in hieroglyphics. During the Petolmic era it was called KHMEN or the eight, or the city of the eight according to its religious sect with eight gods.

Their religious beliefs were based on the notion that at the beginning there was nothing but nonexistence, which is represented by the eternal water, this nonexistence was called NOUN. Then they believed that the origin of creation was four pares of gods, half male and the other half females. Each pare represent one element of the elements which compose the universe, those eight gods were as following:

NOUN and its wife NOUNET they represent the eternal water or the eternal depth

HOUH and its wife HOUHET they represent eternity

KOUK and its wife KOUKET they represent darkness

AMOUN and its wife AMOUNET they represent invisibility or the unknown.

With the marriage between these gods and goddesses the other creatures appeared.

Certainly, their religious beliefs was not by the simplicity as mentioned here, but very complicated and integrated with other with each other and with different religious sects because they were formed along hundreds or even thousands of years. An example of such complexity it that one of the eight gods of Al-ASHMOUNEIN, AMOUN became the official god of state and it main worshipping center was the city of Thebes. During the third millennium before Christ AMOUN's monks had formed a religious sect of its own and made AMOUN who was one of the eight gods, a creative god. This example made it obvious how integrated the religious believes and relations, and even how related to the political relationships.

HIKA

It was worshipped at the city of Essna and at Delta too.

HIKA was one of the gods accompanying the god RA during his sacred procession at the daily morning and night journeys. The god HIKA is considered a human embodying of magic "one of the creating elements possessed by RA".

HORUS

HORUS is one of the main and major gods in the Ancient Egyptian religion. He was pictured in the form of a falcon or a man with a falcon's head. His name means "the remote".

Ancient Egyptians considered HORUS as the son of both OZIRIS and ISIS, that he played an important role in the myth of OZIRIS, where a conflict occurred between HORUS and his uncle SET over the thrown of his father's earthly kingdom. This conflict remained very powerful until there were a judgement by other gods. Afterwards HORUS became a eternal king over all the lands and the master over Egypt.

Since the beginning of historical ages HORUS was a symbol which represented the king during

his life and also representing him after his death. He was a major god at many nomes of Upper and Lower Egypt. His temple at Edfu was one of the most famous temples, which was built to him.

HORUS had many appearances such as

- HOR-SMATAWY (HORUS who unified the two lands)

- HOR-BAKHRD (HORUS the child).

- HOR-BEHDETY (HORUS who belong to Behdet now Edfu)

- HORUS SON OF ISIS (in relation to his mother)

- HOR-AKHTE (HORUS of the two horizons)

HU

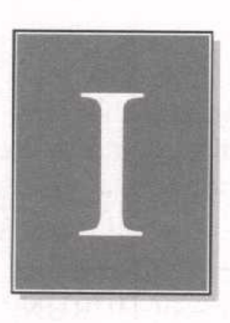
It is one of the main three elements, which composed the creating forces which accompany the god RA during his morning and night daily journeys. HU represent the creating utterance, which the RA uttered with so the creatures were created.

HURUN

HURUN or HOUL was an Asian god that was known at Egypt during the New Kingdom Era, it was worshipped as representing Sphinx at Giza Area".

Several inscriptions were found at the area around the statue of Sphinx with the name of HURUN. Perhaps, it was first introduced to Egypt by some tribes (the Kananians) who came from Asia and dwelled at this area and they worshipped the Sphinx as an image of the god HURUN.





IBIPI

IBIPI or APOPHIS is one the dangerous supernatural figures. It was pictured by the Ancient Egyptian in the form of a huge snake. It was specialized in terrorizing RA god of the Sun, during his daily journeys at the morning and at the night. That it was believed that this huge snake would attack the Sun Ships especially during its night journey, to be killed every time, then it would be born again to re-attack RA and be killed and so on. That was the reason why the ancient Egyptian religious inscriptions included paragraphs describing APOPHIS attacks and its attacks, and some vows to be protected from its danger.

IBIS

It is a sacred bird from the same species as the flamingo that was in close relation with THOTH the god of the fifteenth nome of Upper Egypt. Its worshiping was known from the prehistoric ages. The most important center of its worshipping was El- Ashmounein where it was called the Master of Khmen. Several tombs of this bird were found at the area called Tuna El-Gabal (now Menia governorate).

IHY

It was a god which took the place of the son at the holly trio composed of HATHOR the goddess of the city of Dandarah and HORUS the god of the city of Edfu. The center of IHY's worshipping was the city of Dandarah where there was a temple built for it during the reign of King Nectanebo 30th Dynasty.

Ancient Egyptians pictured IHY in the form of a child with part of hair goes down one side of his face and holding a rattle with his hands.

IMHOTEP

His name means 'the one who comes in peace'; he was an example of worshipping humans at Ancient Egypt.

IMHOTEP was contemporary to King Zoser 3rd Dynasty (The Old Kingdom), that he was his architect, who had built for him his pyramid complex at Sakara. He had held many positions and acquired many titles such as: The Minister, The Architect, The Physician, The Highest of the Reciting Monks, The Astronomer, The Writer, The Super Superintendent of the Treasury .....etc., that he was considered the most important person second to the King.

After the death of IMHOTEP, his deeds remained unforgotten and remained in the minds of the people, that was the reason why he was considered as being somewhat holly which commenced by visiting his tomb. Then he was considered as a semi god and they remained mentioning his name during the Middle Kingdom. And during the New Kingdom a new ritual appeared among the writers, which was dropping few drops of ink before they started writing as a tribute to IMHOTEP. At the 26th Dynasty IMHOTEP became more holly, that they considered him the god of medicine and son of the god PTAH. He was added to the holly trio of Memphis, which was composed of PTAH, SEKHMET, and IMHOTEP, that IMHOTEP replaced NFERTEM. He was worshipped all over the country.

IMIUT

On of the old gods, his name means "the one rapped in his bandages", he was worshipped at the beginning of the Middle Kingdom with ANUBIS.

His holly symbol was a beam put in a pot at one end and with leather of an animal at the other end. IMIUT had a great roll in protecting the King.

IMSETY

He is one of HOURS's four sons. He was responsible for protecting the pot, which was set to preserve the liver of the dead. The cover of this pot was at the form of a human head.

(See also SONS OF HORUS)

INHERT

INHERT or "ONURIS', his name means the one who brings the remote back. The main center of his worshipping was the eighth nome of Upper Egypt where the city of Thynie was found. His worshipping was spread all over the country especially after his was merged with SHU god of the air and his name became "ONURIS SHU". He was pictured by the Ancient Egyptians at a

human form with a crown over his head composed of four feathers.

ISHTAR

It is Syrian goddess which arrived to Egypt during the period of the 18th Dynasty (the New Kingdom). It was considered by the Ancient Egyptians as a wife to SET. It was pictured in the form of a woman with a lioness head with a circle above it representing the Sun, and it was standing over a military carriage pulled by four horses. Among its titles was the following:

The daughter of RA, Mistress of the sky, Mistress of horses and carriages, and Armor of the King in face of the enemies.

ISIS

ISIS which was known by the title of "The Great in Magic", or "The Great Magician", was the wife of OZIRIS, and the mother of HORUS . She was one of the great goddesses whose worshipping was widespread all over Egypt and at other countries also.

ISIS believed in OZIRIS, that she played an important role at his well known myth. That she

exerted a huge effort in finding the body of her husband and bringing him back to life, and in returning the stolen thrown of Egypt to his rightful owner her son HORUS who was to succeed his father as his heir.

She was pictured in the form of a woman with the symbol to thrown over head, and at some other cases in the form of a woman with two horns over head with the sun between them.

The largest temple of ISIS was at Philae Island "south of Egypt". This temple was quit famous as the center of the worshipping of ISIS. At this she was worshipped for many many years after the spreading of Christianity in Egypt, as an evidence of this the Emperor JUSTINIAN visited the temple at the mid of the Sixth Century after Christ and made some offerings to ISIS. ISIS was also the first goddess at Egypt.

IUSAAS

Her name means "The Great is coming" one of the goddesses of the city of Heliopolis, where she was closely connected to the god ATUM the head of the religious sect of the city of Heliopolise. IUSAAS was the hand, which he created the creatures with.

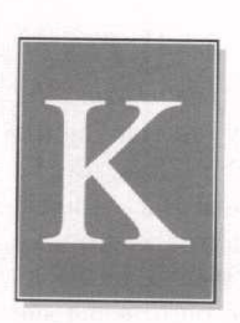
She was pictured in the form of a woman with a beetle over her head.

IWNMUTEF

His name means the beam of his mother, he was connected to the goddess HATHOR. His name appears at the texts of the pyramids "The Old Kingdom".

During the New Kingdom he was connect to the daily service at the temples, and with the worshipping rituals. He was, also, united with HORUS under the name of HOR-IWNMUTEF





KADESH

She was an Asian goddess who came to Egypt during the reign of the Eighteenth Dynasty (the New Kingdom) the age of the great Egyptian Conquests. When the Ancient Egyptians merged her with the goddess *HATHOR,* since *KADESH* was one of the love goddesses.

Ancient Egyptians gave her many titles, such as: the mistress of the sky, Mistress of gods, the eye of *RA*. She was pictured in the form of a naked woman standing on the back of a lion, and holding flowers and snakes with her hands.

KAMUTEF

Its name means "the stallion of its own mother". Its role in the Heliopolis Theology, by representing the sun which the cow of the sky give birth to it. So, its role was renewed every day, that the Ancient Egyptians pictured him as a stallion who grow up every day till he became a bull then it fertile its mother the cow of the sky to give birth to the sun every day. By the development in the Ancient Egyptian beliefs, the Ancient Egyptians united it with the god *MIN* then with the god *AMOUN RA*.

KEBHOWET

She is one example of personalizing the material thing in the form of gods, that *KEBHOWET* was the goddess of purifying water. Her job was to wash the god of sun each day with the cold purifying water.

KHENTI – AMENTIU

Its name means "the first among those of the west", *KHENTI – AMENTIU* was considered the local god and the god of Abydous tomb (now Sohag Governorate – at Upper Egypt) since the earliest historical ages. It was pictured by Ancient Egyptians in the form of a jackal or dog then in the form of the god *ANUBIS*. At the end of the Old

Kingdom the worshipping of OZIRIS was well established as god of the dead at Abydous, so it was merged with *KHENTI AMENTIU*.

KHEPRI

Its name means the one who came to existence by himself . It is one image of *RA*. It resembled the shinning Sun in the morning. Its worshipping emerged at the city of Heliopolis then it was widespread all over Egypt. Ancient Egyptians pictured it in the form of a beetle, and in some other times it was pictured in the form of a man with a beetle over his head or in the form of a man with a beetle s head.

KHEPRI – RA

It was merge between the beetle *KHEPRI* and *RA* under the name of *KHEPRI RA*. It represented the force that moved the Sun. Ancient Egyptians observed what the beetle makes that it appeared at the first ray of the Sun pushing in front of her a ball of its remains containing its eggs to expose it to the warm rays of the Sun, the insect would do this until the eggs hatch. So the Ancient Egyptians thought that the force which moves the Sun at the form of a

huge beetle pushing the Sun in front of him which was called *KHEPRI – RA*.

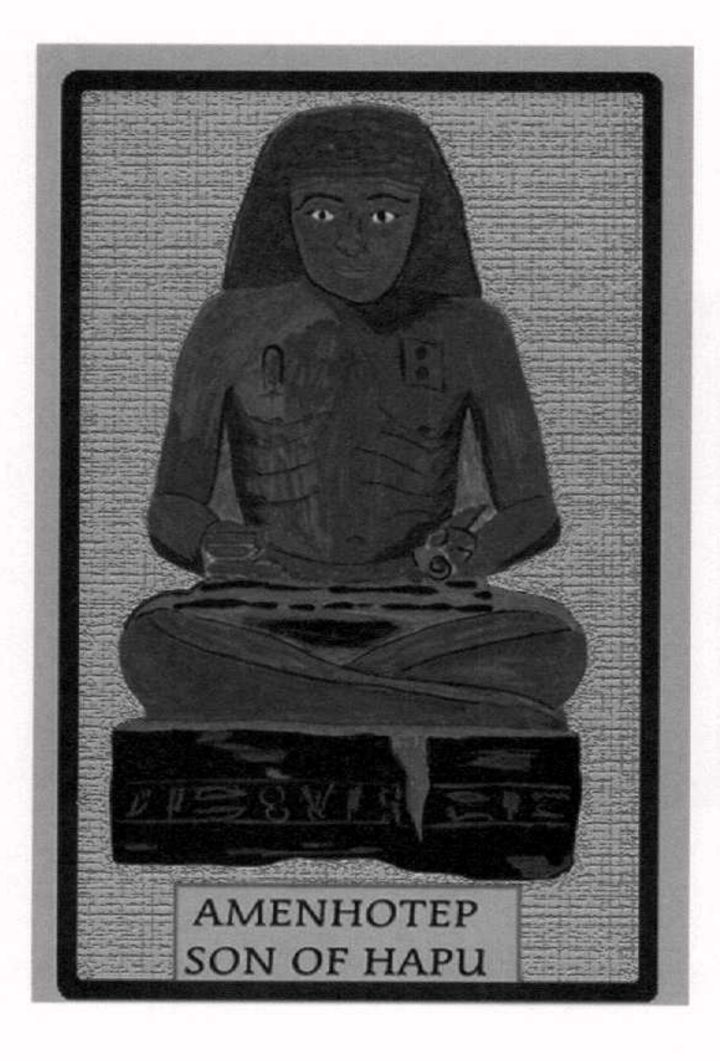
KHERTY

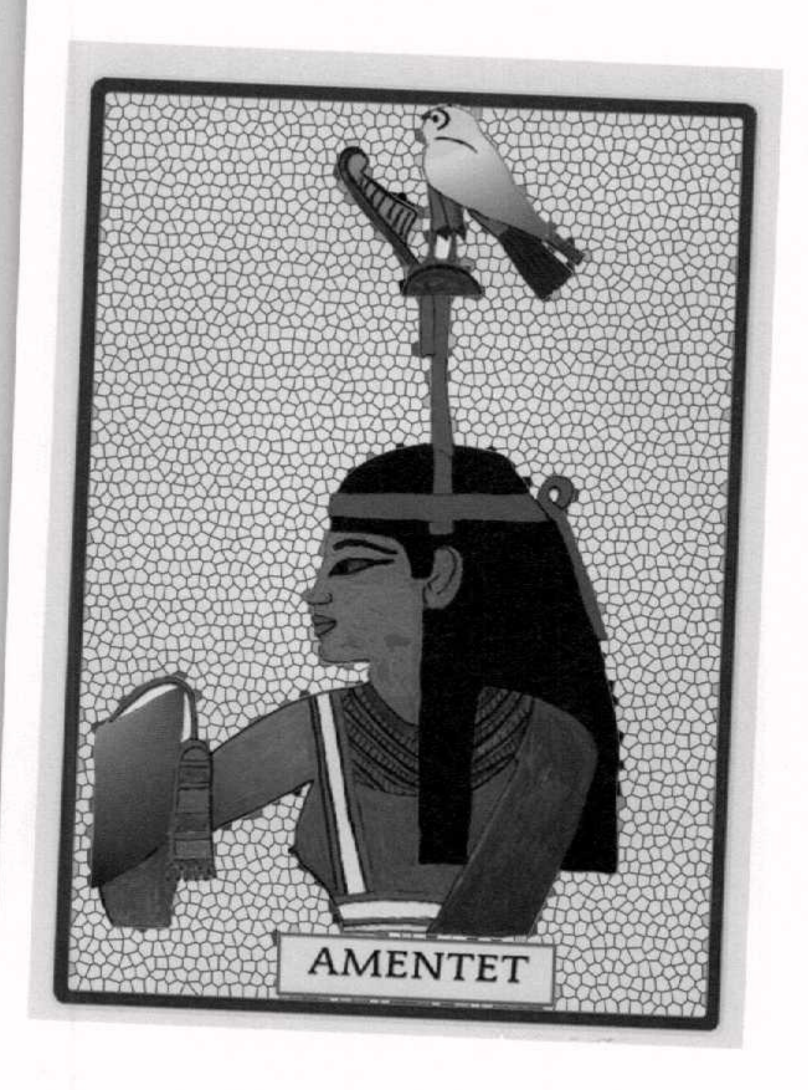
It was one of the local gods of the city of Letopolis (now Osiem at North West of Cairo). The ram *KHERTY* belonged to the believes of the sacred rams which was known since the earliest historical ages and was widespread at many of Upper and Lower Egypt's nomes . Ancient Egyptians pictured *KHERTY* in the form of a mummified ram at the sitting position.

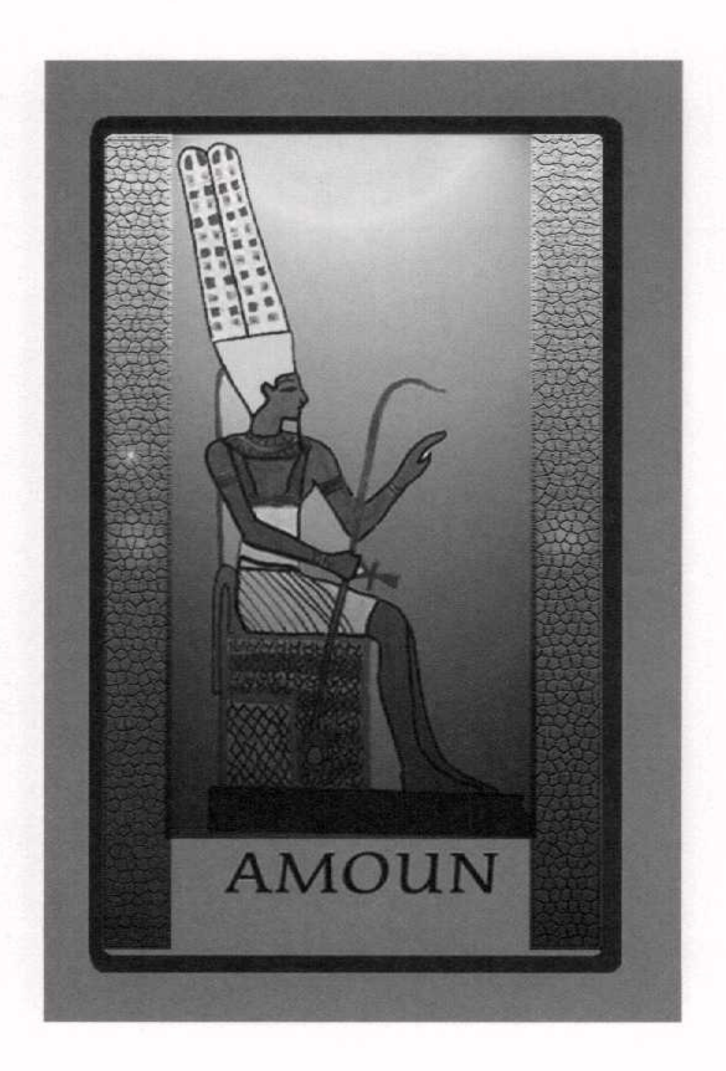
KHNUM

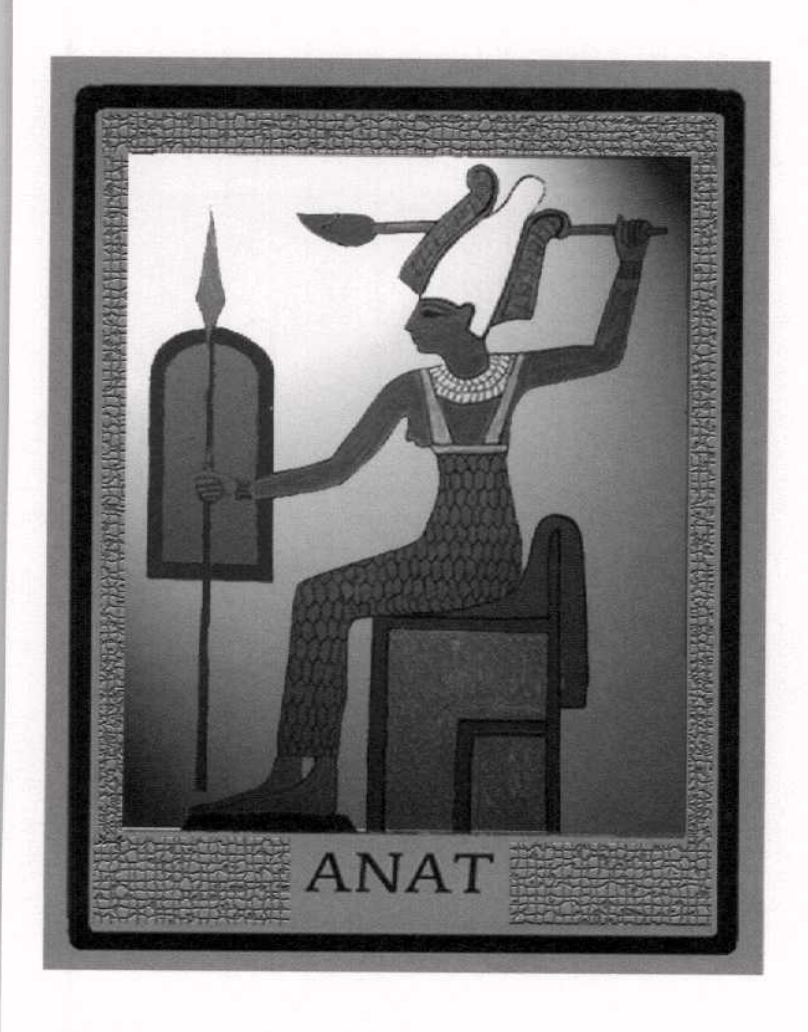
It is one of the sacred rams that its worshipping was known at Ancient Egypt. Its name was composed out of the verb Khum or to create, so the name of the god *KHNUM* meant the creator. Its worshipping was known from the earliest historical ages. The main center of its worshipping was the first nome of upper Egypt at the area of the first waterfall, where Ancient Egyptians believed are the sources of the river Nile.

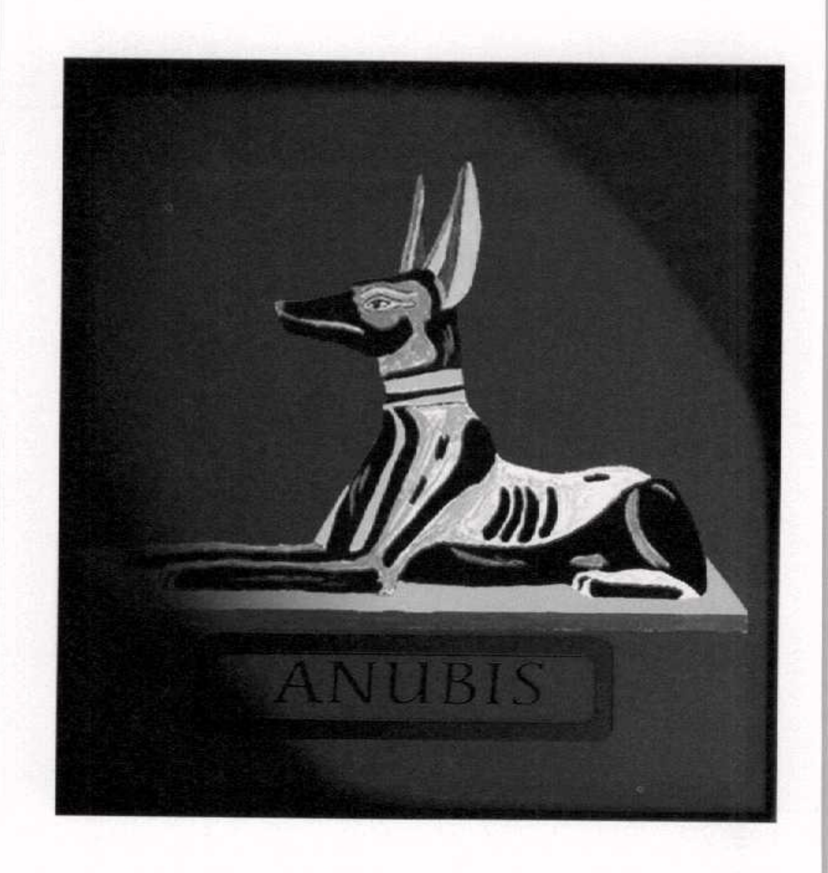

AKER

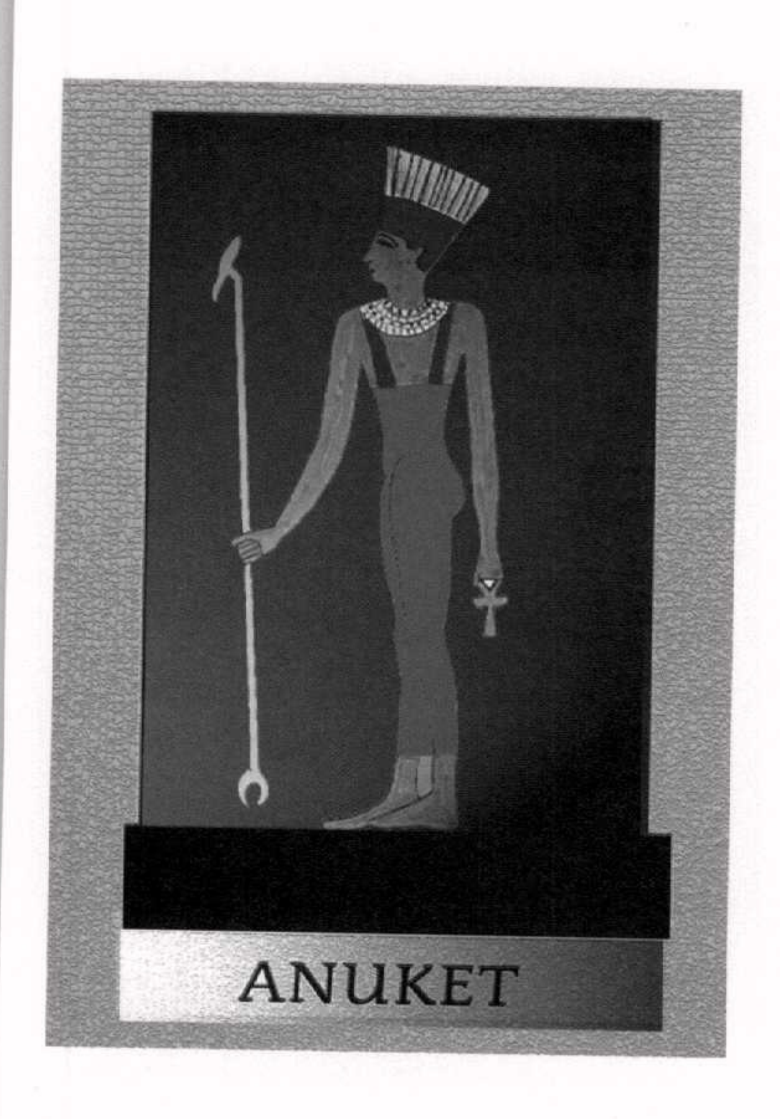

AMENHOTEP
SON OF HAPU

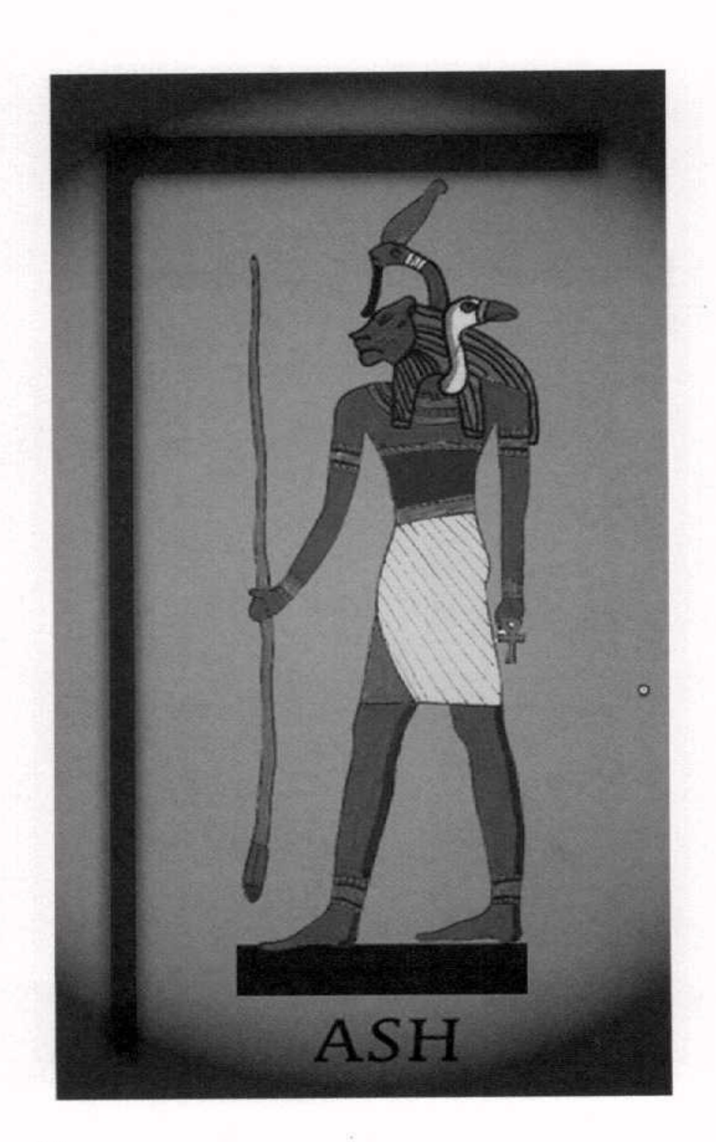

AMENTET

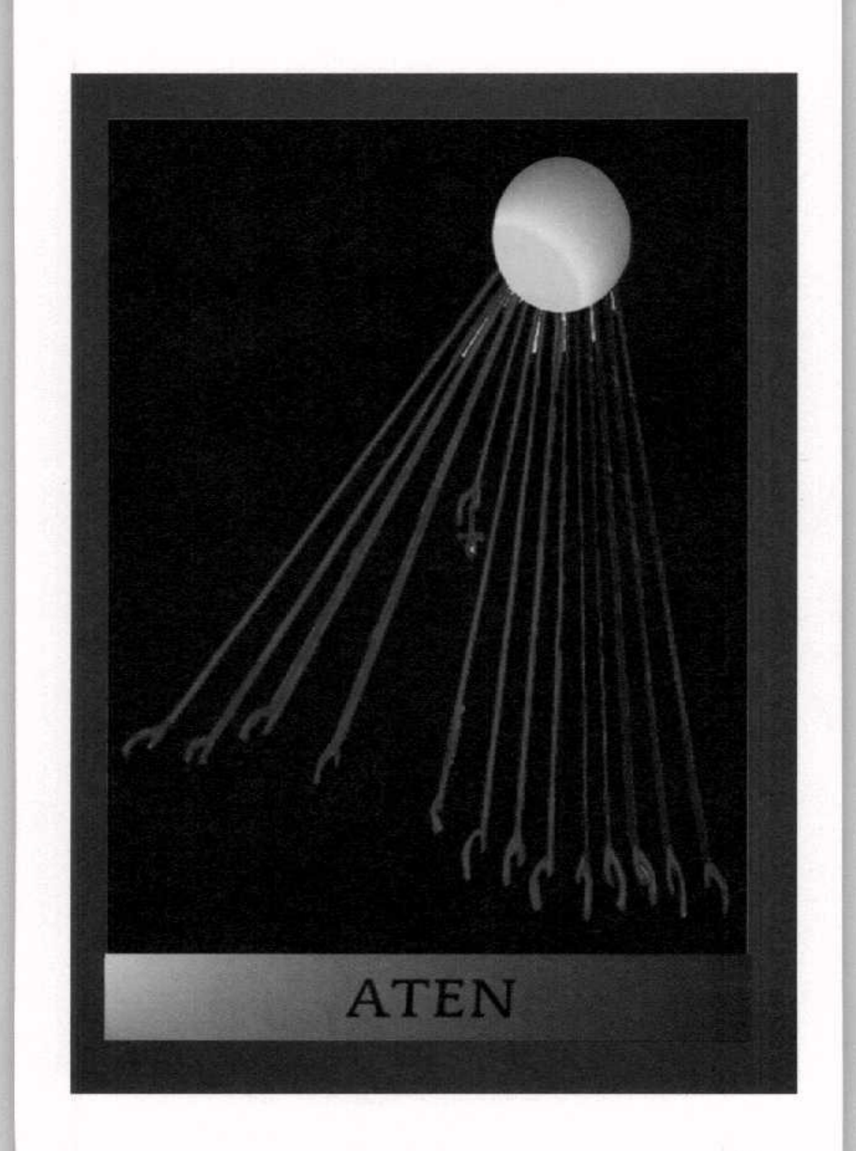

AMOUN


ANAT

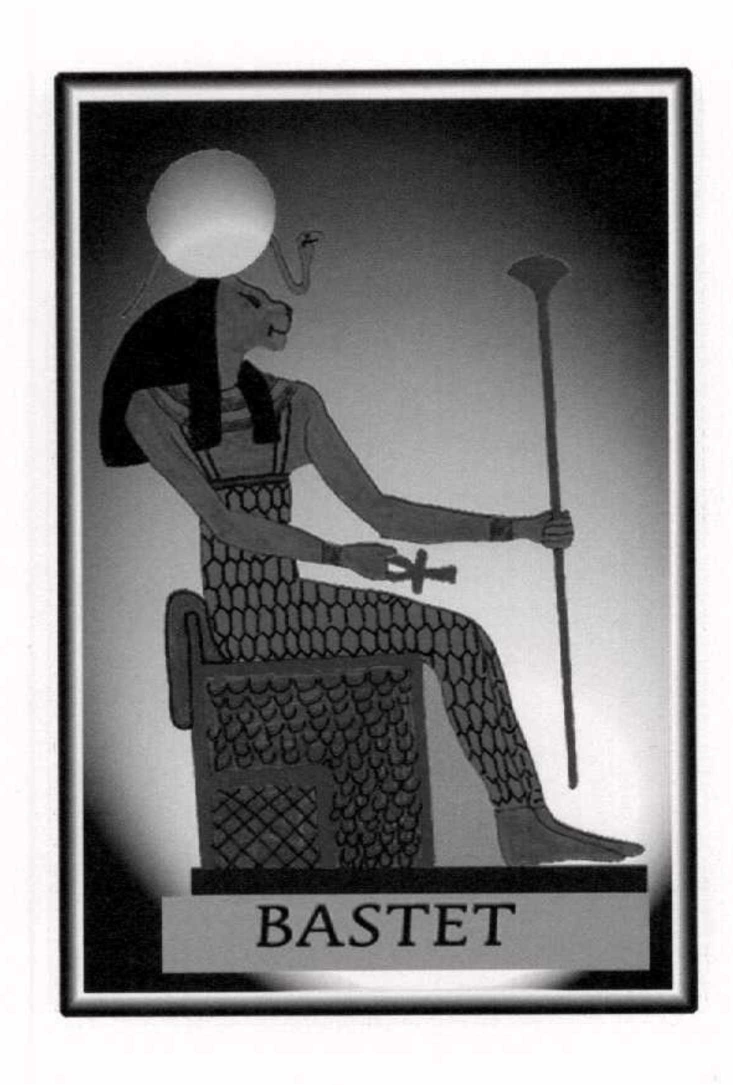

ANUBIS

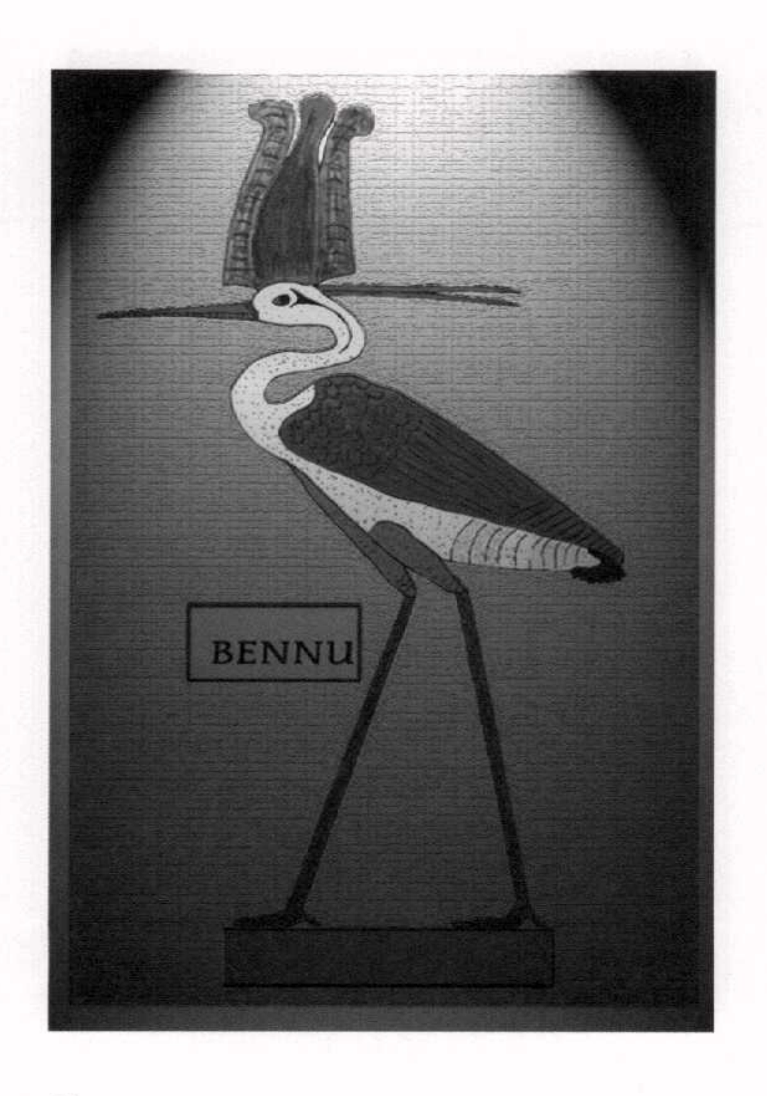

ANUKET

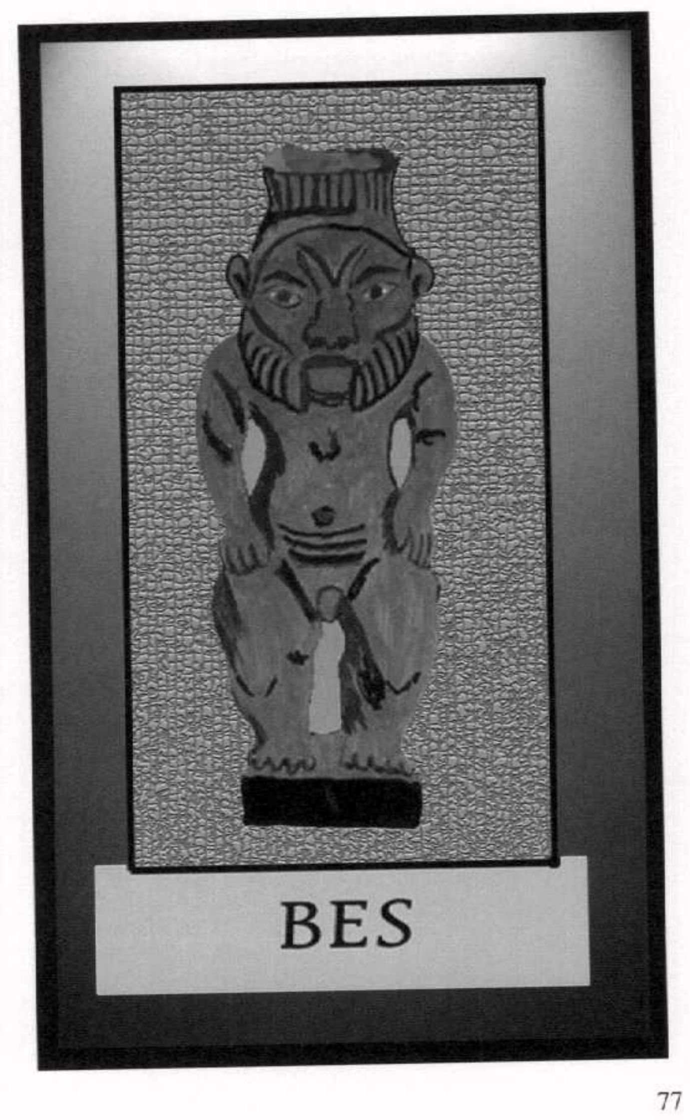

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ATEN

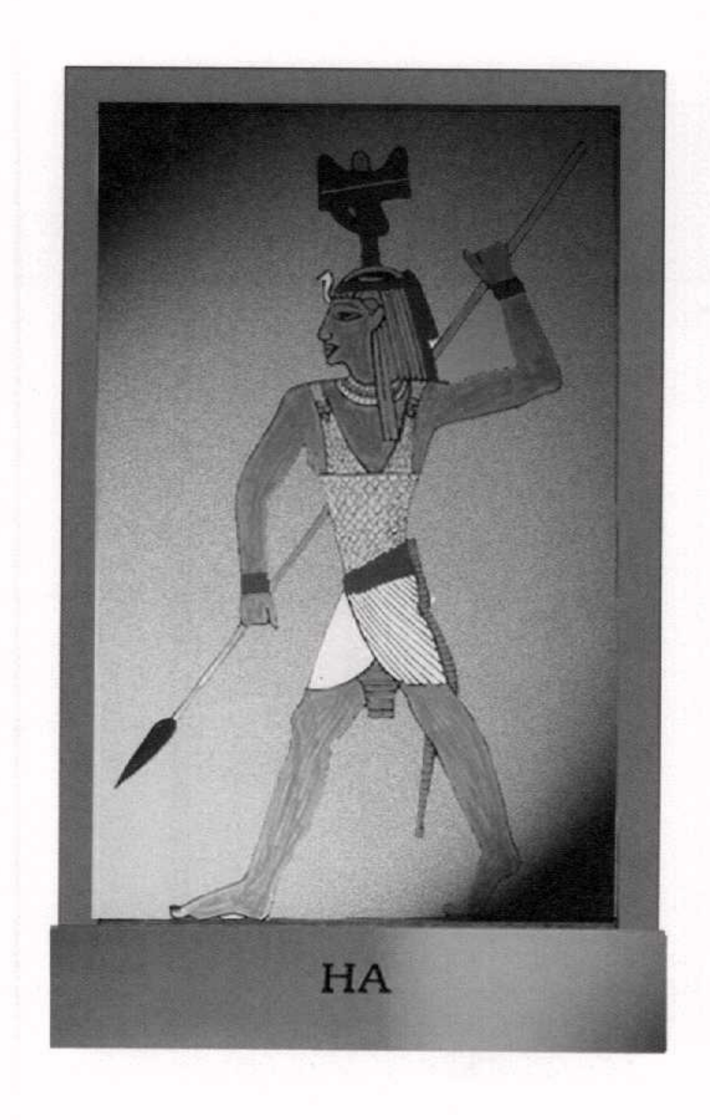

ATUM


BASTET

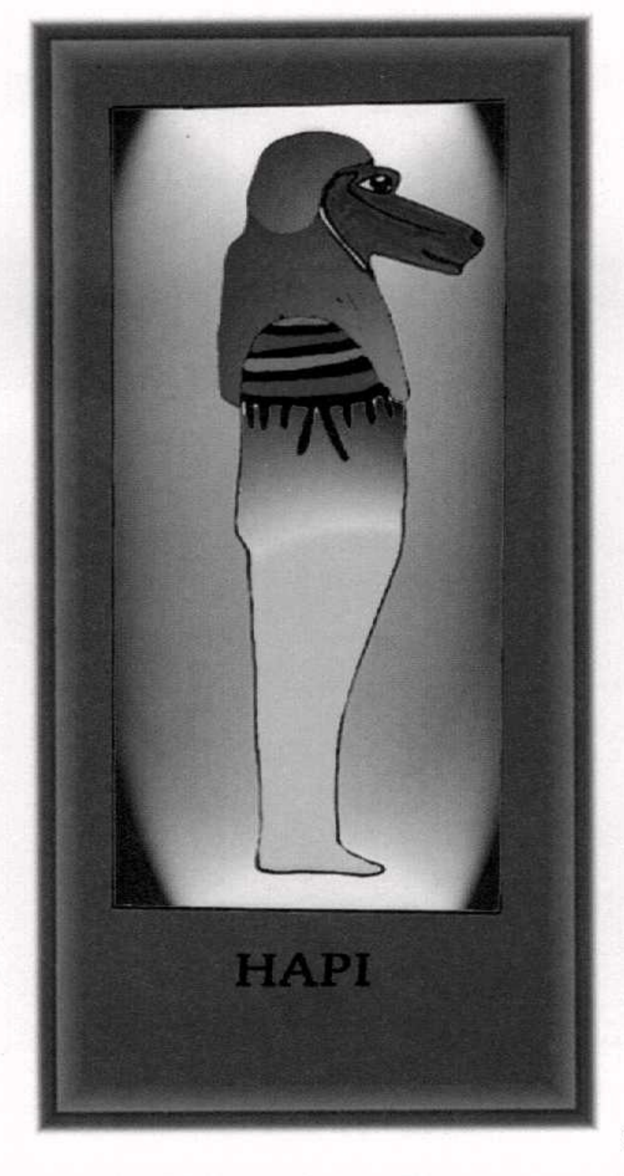

BENNU

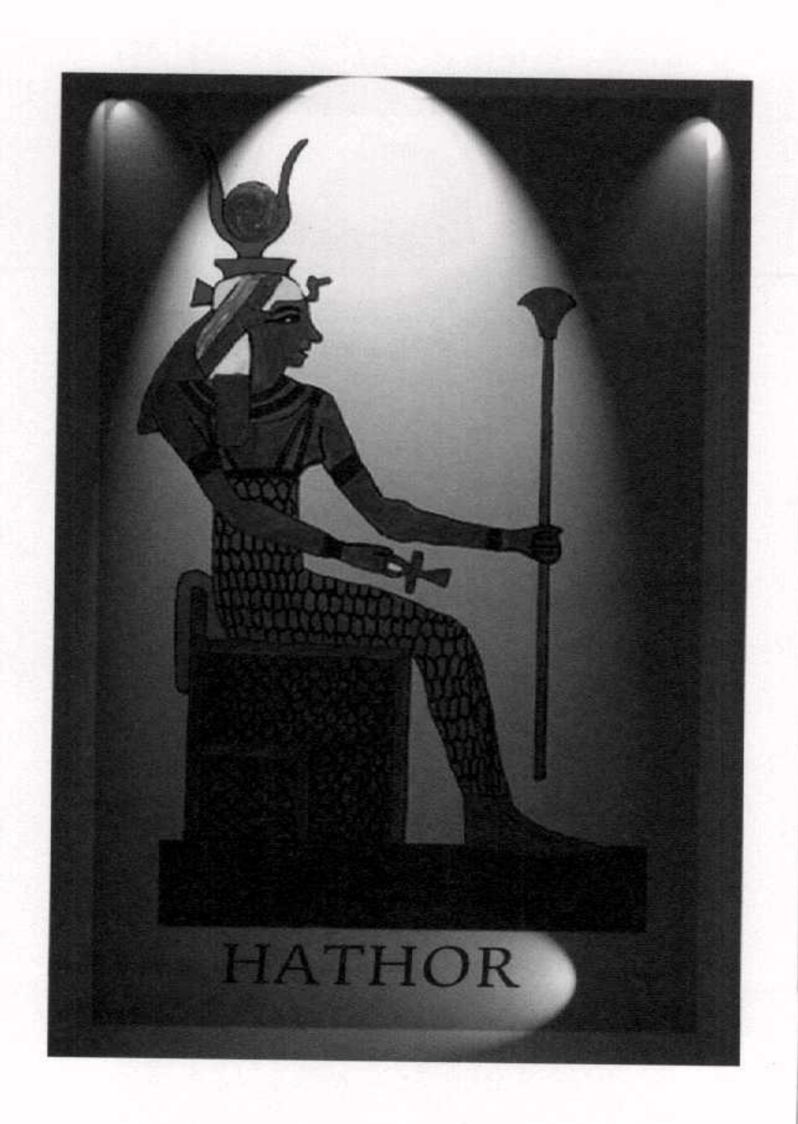

BES


DUAMUTEF

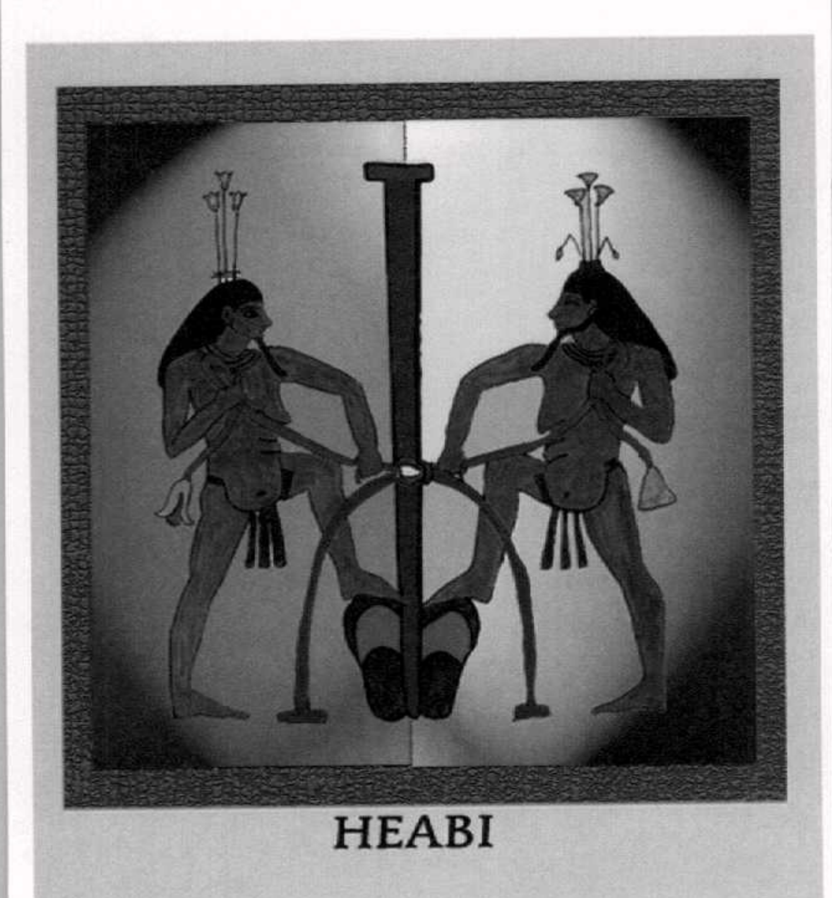

HA


HARPOKRAT

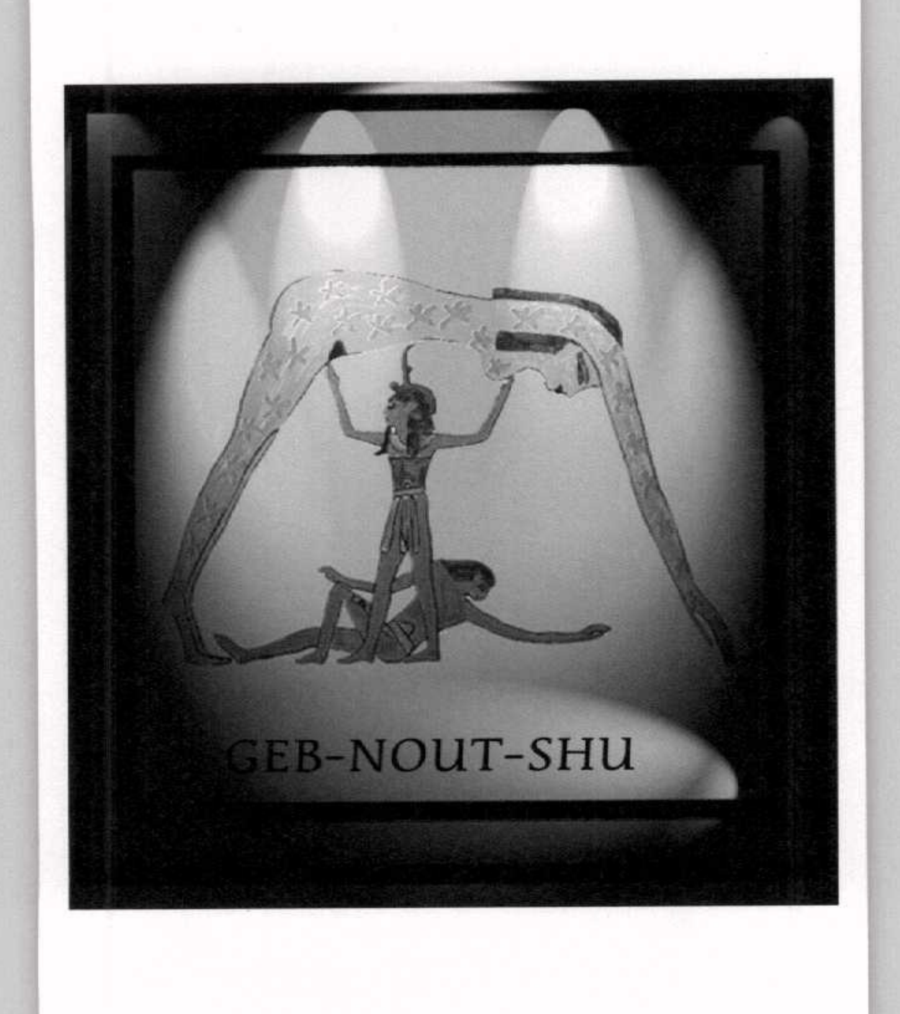


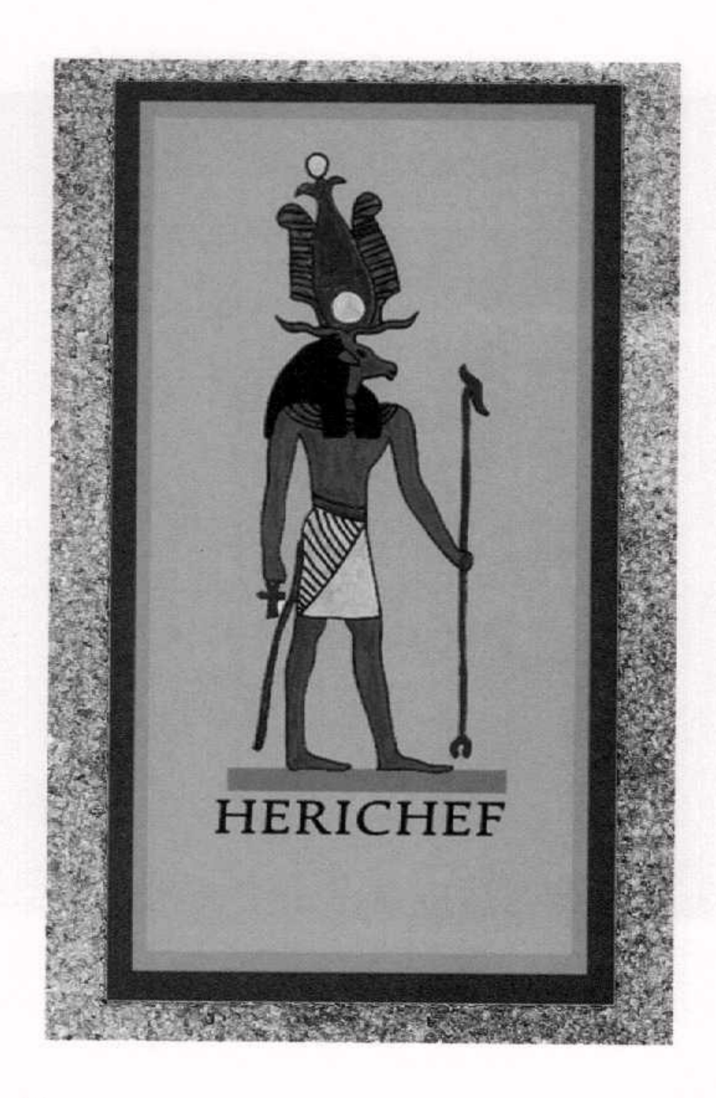

HATHOR


HATHOR

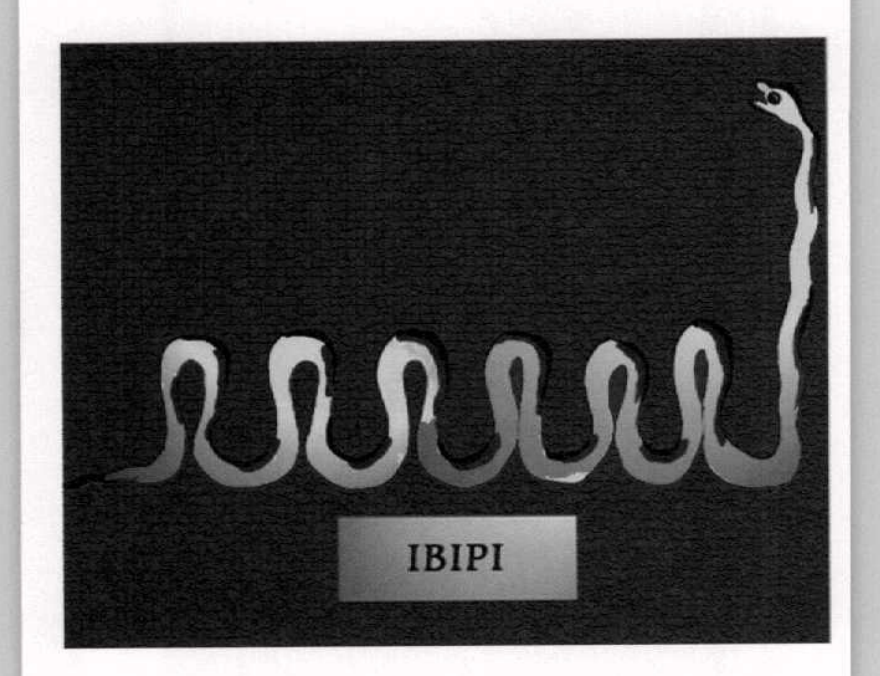


HEABI

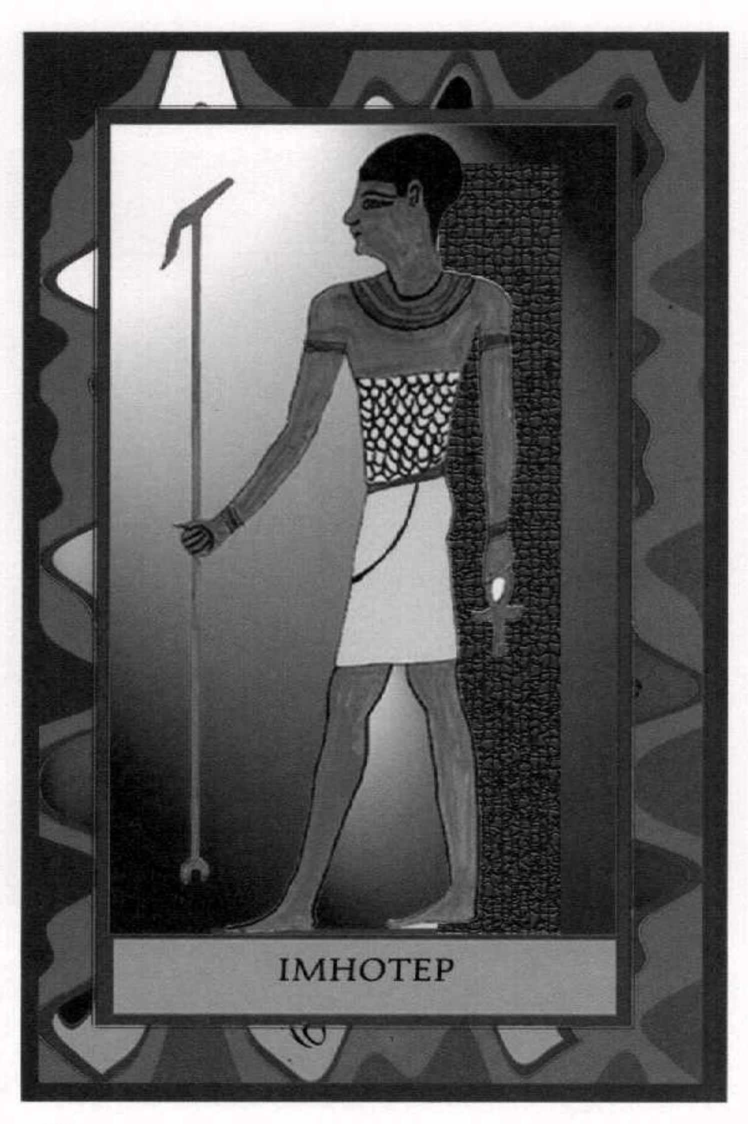

GEB-NOUT-SHU

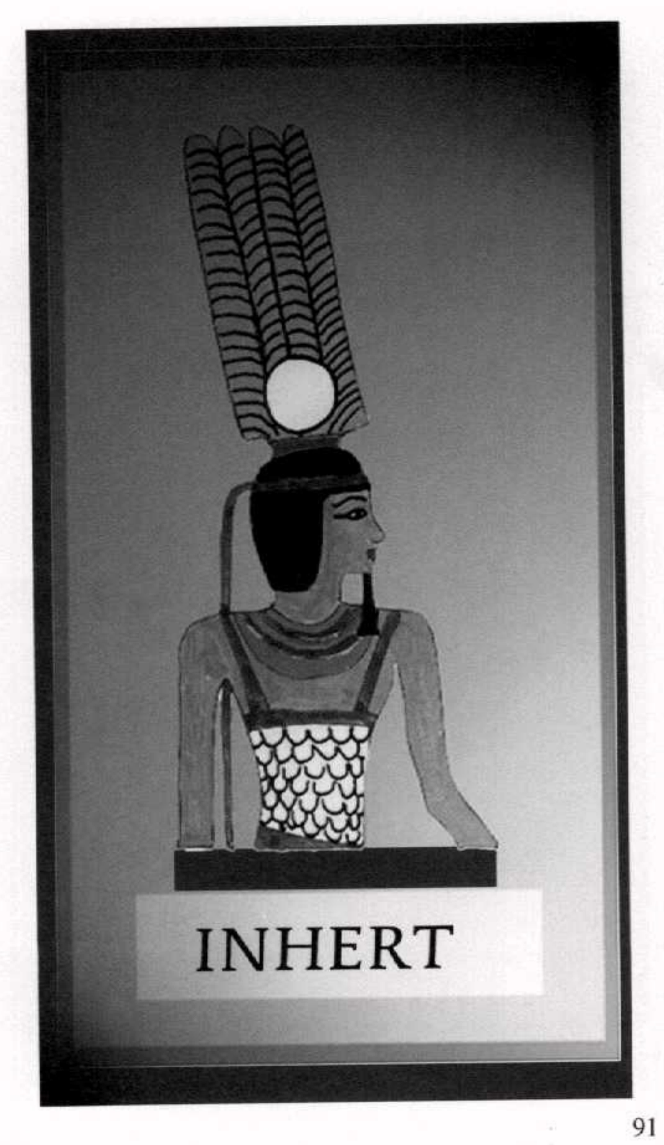

HERICHEF


HORUS

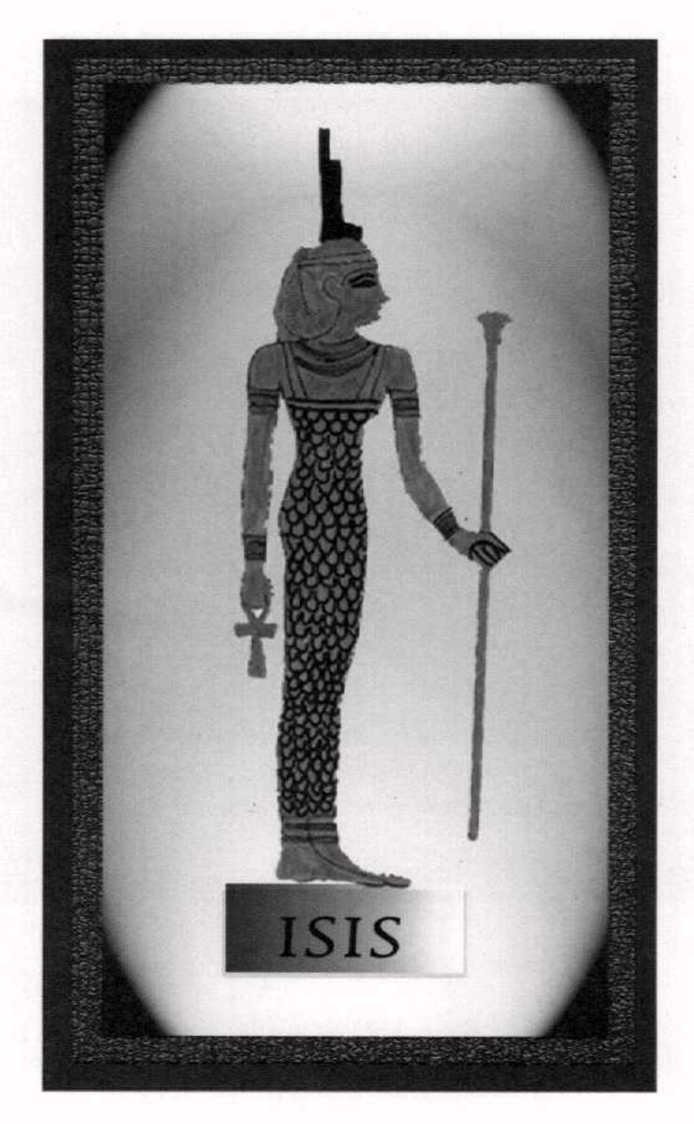

IBIPI

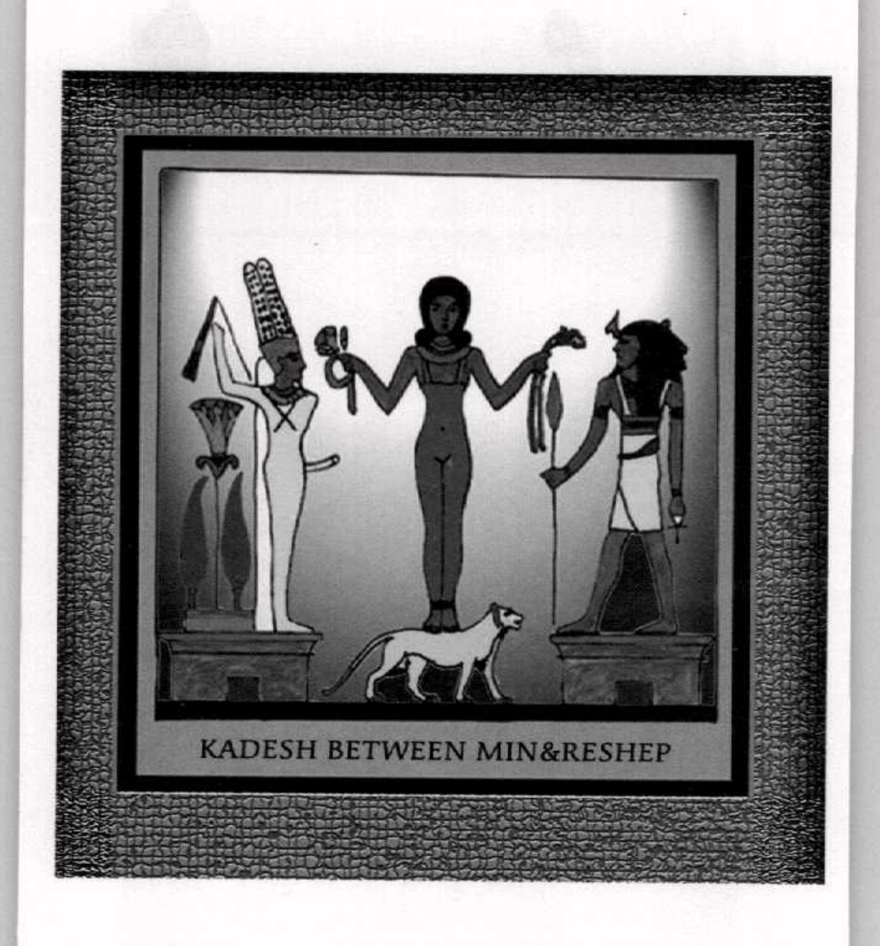

IBIS


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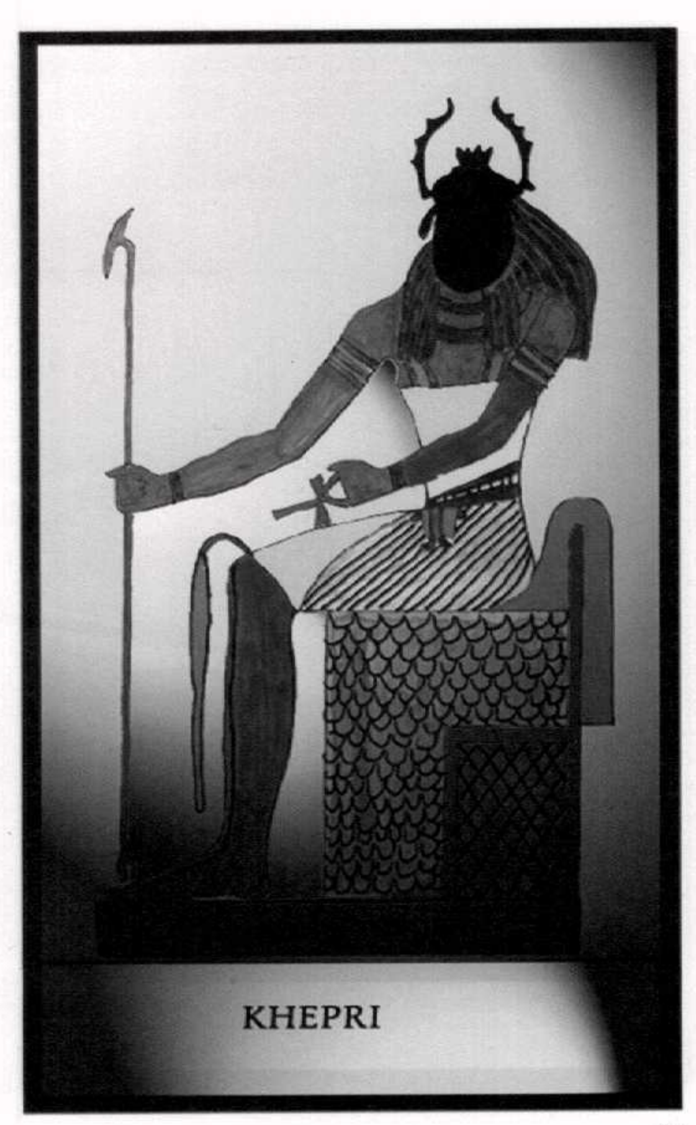

INHERT

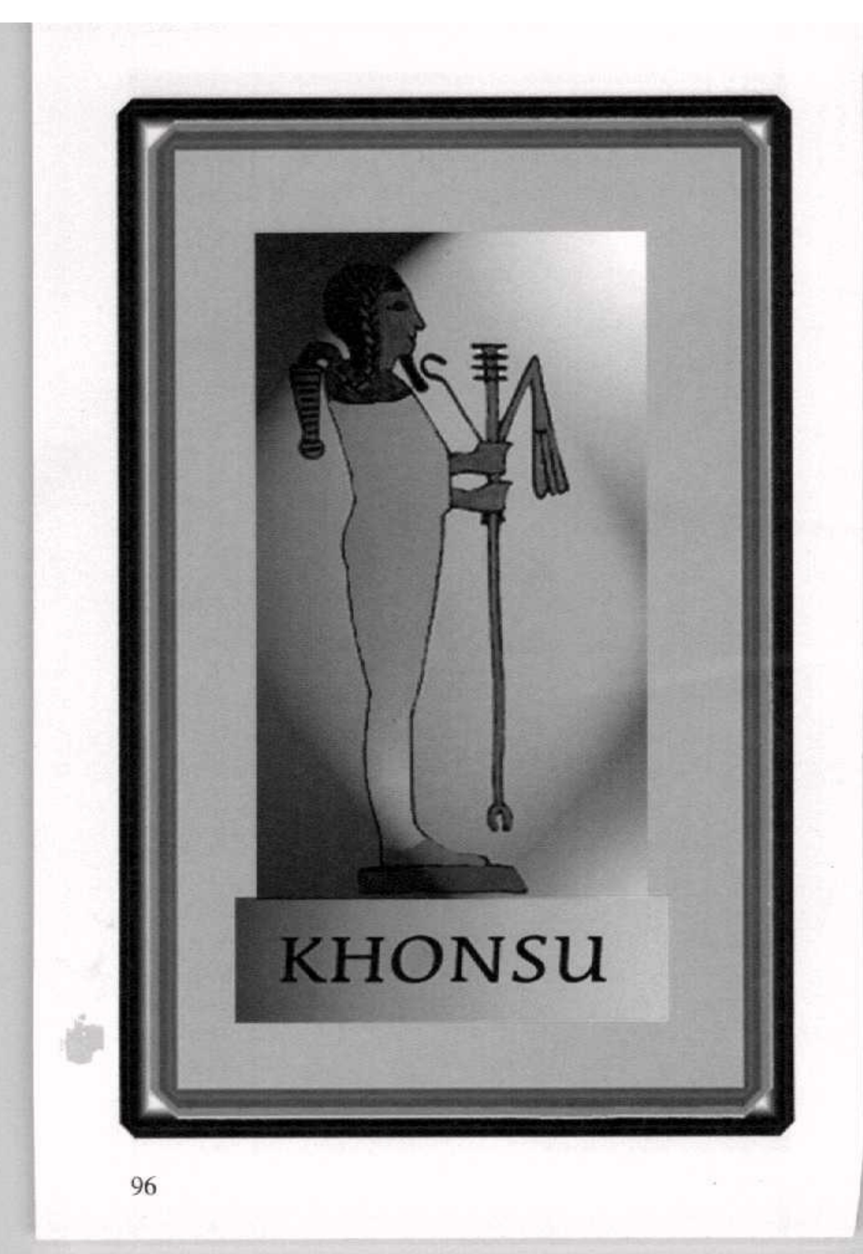

ISHTAR


ISIS



KADESH BETWEEN MIN&RESHEP


KHEPRI


KHONSU

KHNUM was pictured in the form of a man with ram s head sitting in front of the wheel of a potter forming a child with the clay, which was significance that it created the people. However, the ability of creation was given to other people and to the Nile as well.

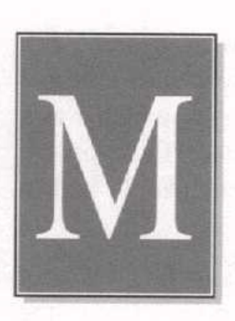
KHNUM had many other titles such as the creator of human beings, the father of gods from the beginning, the master of Elephantine.

KHONSU

It is the god of the Moon and a member of the holly trio of the city of Thebes, it took the position of the son to both *AMOUN* and *MUT*. It was pictured in the form of a human child with a part of his hair coming down on one side of his face as a sign of childhood.

KHONSU had acquired many titles, that beside the fact that it was the god of the Moon, it was called: Master of Times, The times calculator, Master of Joy.

It was merged with other major gods so *KHONSU RA*, and *KHONSU HORUS* appeared.



MAAT

Her name means justice, right, order, and integrity. She existed from the beginning, and she was the basis upon which every thing was created. She was considered as the organizer of all creation and the organizing axis of life. Hers worshipping was widespread all over Egypt and at all ages even at the period of the religious revolution during the reign of King Akhenaten, her name remained at the religion of *ATEN*.

The Ancient Egyptians pictured her in the form of a woman with a bird's feather over her head, the feather was her own symbol. It was considered the wife of *THOTH* and the daughter of *RA*.

MAAT had an important role in judging people, after their death, at the other world that she appeared at

the scenes which show weighting the heart of the dead person. These scenes show the courtroom at the other world with a scale found in the middle of the room, with the heart of the deceased (which was the symbol of his conscious), was balanced by the goddess *MAAT* or the feather that represented her and also represented justice.

MAFDET

Her name meant "the runner" or "the person who runs". The main center of her worshipping was unknown, but her worshipping was well known since the 1st Dynasty as the goddess who protects against snack bites. She was called "Mistress of life citadel". Her animal symbol was the wild cat. At the late ages she was one of the gods of the judges at the other world.

MAHES

The god Lion.

(See also *MAHESA*)

MAHESA

MAHESA or the Lion was one of the gods which was worshipped by Ancient Egyptians. The main center of its worshipping was the city "Tel El Mekdem" (now near Miet Ghamr, at the Nile Delta. The Ancient Egyptians considered him as one of the forms of *RA*. His worshipping remained until the Petolmice era as the god of Light and Fire.

MEHET WERET

Her name means "the Great Flood". Her worshipping was known since the Old Kingdom, that her name was mentioned at the texes of the pyramids. The Ancient Egyptians imagined her as the great flood that the Sun came out of it. They also, imagined her to be "The cow of the sky" which was the cow that gave birth to the Sun every day and put it over her horns to rise up from the water. That s why *MEHET WERET* was pictured in the form of a cow with the sun between its horns and at some other times in the form of a woman with a cow s head.

MENPHIS THEOLOGY

The city of Memphis was at the south of the famous city of Giza by about twenty-five kilometers. This

city was established during the beginning of the 1st Dynasty. The city had an important religious status in addition to the important cultural and political statuses that it already had. That it was a city with all the aspects of a big and important city.

The monks of Memphis had put the basis of a religious sect, which was connected with the city. They believed that the god *PTAH* was the first to exist before any thing else, that he created all the other creatures by means of the heart and the tongue. By other words he thought in the creation then he uttered their names so they existed. So, the tongue became the creation.

The monks of Memphis tried to affiliate between their religious sect and the sect adopted at Heliopolis where *ATUM* was the creator, in order to do so they added eight gods to the god *PTAH* to the supreme god and among those gods was *ATUM,* who was considered the heart and tongue of *PTAH*. That was done in order that the religious philosophy in both Memphis and Heliopolis become closer.

MENIFES

It is one of the gods of the city of Heliopolis, who was worshipped by the Ancient Egyptians at the form of a bull. It was called by the name of

"Heliopolis Bull", It was one of the gods representing fertility. It was also considered as a living image of the god *RA*, that is the reason why it was pictured in the form of a bull with a circle between his horns representing the Sun. At the beginning of the New Kingdom it was connected with several gods such as *ATUM, OZIRIS, PTAH*.

MERTSEGER

Its name means "the one who likes silence" or "his love which cause silence". It was worshipped at the Western bank of the Nile at the city of Thebes as the protector of the tombs there. It was pictured in the form of a Copra serpent, or at the form of a woman with copra's head. It was also pictured in the form of a woman with the head of a lioness. It has the title of the Mistress of the West or the Mistress of the tombs at Thebes.

MESKHENT

It is one of the goddesses of labor, in addition it was also the goddess of fate, fortune, and destiny. It was connected with the goddess *HEKAT*, and also connected with the goddesses *ISIS* and *NEPHTHYS*. It was pictured in a human form.

MIN

The god *MIN* was one of the oldest gods that was known by Ancient Egyptians. It was worshipped during the Pre-Dynastic Period as god of fertility. It was given the form of a man with his male organ erected, and wearing a tight dress and a crown with two feathers, with one of his arms up holding a whipping cord. The main center of its worshipping was Qaft and Ekhmem at Upper Egypt , then its worshipping was spread all over Egypt and was considered among the major gods, due to the importance of fertility which it represented.

During the New Kingdom it was united between him and the god *KAMUTEF* whose name mean his mother s stallion . It was known by the name of *MIN KAMUTEF*. It was also merged with the god *AMOUN RA*.

The Ancient Egyptians had a feast specialized to the god MIN at the season of the beginning of harvest. This feast was dedicated to him as a gratitude to a good crop.

Among the values which was attached to him was the following, "the god of the eastern foreign countries" , "god of the eastern desert", "the owner

of lapis lazuli, Kohl, and makeup", "master of foreign countries".

MONTU

Its name means the "savage". Its worshipping was firstly known at the cities of Armant, Toud, Thebes, and Al Madamoud. He did not has a certain specialization at the beginning, but during the Middle Kingdom, Ancient Egyptians made him the god of War, and the protector of the Kings during the War. It also had an important job, which was protecting of the god *RA* during his daily journey during the night at the other world. The Falcon was the sacred bird which represented *MONTU*, that was the reason why it was pictured in the form of a man with the head of a Falcon with two feathers above it and a circle representing the Sun.

During later period it took symbol of an Ox. It also was pictured in a human form and the head of an Ox.

MUT

Her name means "the mother", her worshipping was known at the city of Thebes then she joined the Holly Trio of the city after the escalation of the status of *AMOUN*, that she was considered his wife and the mother of the god *KHONSU*.

It was pictured in the form of a woman wearing the double crown "the symbols of Upper and Lower Egypt". While at some other times it was pictured in the form of a female eagle.





NEBET HETEPET

Her name means "the lady of presentation" or "the lady of offerings", she was one phase of the goddess HATHOR, on of the main centers of its worshipping was the city of Heliopolis.

NEHEB KAW

It was one of the dangerous gods, which was pictured in the form of a huge snake with two heads, and in some other times it was pictured with human legs and arms. One of its most important jobs was guarding a gate of the other world and guarding the god *RA* in his boat. The center of his worshipping was Heraklepolis and Ehnasya.

NEIT

Her name means "the frightening" , the main center of its worshipping was the city of Says"Sa El Hagar""West of the Delta", it is one of the goddesses which protects the dead in addition to *ISIS*, *NEPHTHYS*, and *SERQUET*. She was worshipped since the Pre-Dynastic era. It was pictured by the Ancient Egyptians in the form of a woman wearing the red crown The Crown of Lower Egypt , and holding in her hand bow and two crossed arrows. One of the first titles which was given to her was The daughter of *RA* . At the New Kingdom she was given the title of the Mother of *RA*", She was considered also the wife of the god *KHNUM.*

NEKHBET

Her name means "the Mistress of El Kab" or the Goddess of El Kab . She was the goddess of the third nome of Upper Egypt and therefore she became the main goddess and protector to Upper Egypt since the Pre-Dynastic Era, and a symbol of Upper Egypt as a whole. It was pictured by the Ancient Egyptians in the form of a female eagle with the White Crown of Upper Egypt above its head. It was pictured wide spreading its wings as a symbol of protecting the King. Some times it was pictured in the form of a woman and at some other times it

was pictured in the form of snake wearing the white crown. It was mentioned at the Egyptian legends as the daughter of *RA* and wife of *KHENTI AMENTIU*.

NEPHTHYS

"The lady of the House" or "The Goddess of the" House . It was pictured in the form of a woman with the hieroglyphic symbol that resembles her name is located above her head. *NEPHTHYS* is one of the holly nine gods of the city of Heliopolise. Ancient Egyptians considered her as the wife of her brother *SET*. But she played a good role at the legendary conflict between *HORUS* and *SET*, that she cooperated with her sister *ISIS* in the search for the remains of *OZIRIS*. It also had an important role in the funeral rituals at the religious beliefs of the Ancient Egyptians, she was one of the four goddesses which protect the four corners of the dead person s coffin. The four protecting goddesses for the Four Corners of the dead person coffin were *SERQUET NEIT NEPHTHYS ISIS* .

NFERTEM

He was the god of the Lotus flower, the god of perfumes. He was also considered as the son of both

PTAH and *SEKHMET*, so he completed the holly trio of the city of Memphis. The Ancient Egyptian pictured him at the form of a man with the Lotus flower above his head with two feathers coming out of it. He was pictured in some other times in the form of a child with this flower over his head.

NOUN

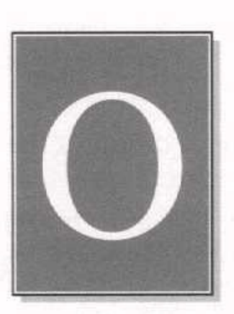
It represented the eternal ocean or the eternal water, which was the origin of every thing. *NOUN* was the father of all other gods and the first element of the eight basic elements of creation according to the religious sect of Hermopolis. Which was believed that the Sun comes up every day out of him. Ancient Egyptians believed that the eternal water eternally existed that it is the seas and oceans that surround the land from every side. They also believed that the Nile and its flood is another image of *NOUN*.

Most of the times, Ancient Egyptians pictured *NOUN* in a human form in the image of a beard man. It was noticed that there were no temples devoted for the worshipping of *NOUN*.

NOUT

She was the goddess of the sky and one of the members of the holy nine gods for the city of Heliopolis. She was the wife of her brother *GEB* god of earth. At first *NOUT* was pictured in the form of a cow with stars allover her body. Since the New Kingdom Ancient Egyptians started to picture *NOUT* in the form of a woman with long trunk bending down to touch the ground with her hands with the stars decorating her body.

The goddess *NOUT* didn t have a worshipping of her own except at the city of Heliopolis. However she played an important role in the burial rituals that she was pictured inside coffins to spread her protection over the body of the dead person in addition she was pictured over the wall of the burial room.



ONURIS

See *INHERT*

OUKH

The worshipping of *OUKH* was known at the city of El-Quseya north of Assuit "the fourteenth nome of Upper Egypt ". *OUKH* seems to be a very ancient god and he was somewhat attached to the goddess *HATHOR*, that sometimes he as considered her husband.

OUKH was pictured in the form of a wooden beam with a crown in the form of the flower of the papyrus with two snakes above it with ostrich feathers over them.

OZIRIS

His name means "the iris" or the fixation of the eye . He was the most famous one of the Ancient Egyptian gods, although he was not god of the universe in the Ancient Egyptian theology, but he had a special status in the hearts of Ancient Egyptians. He was according to the religious believes of Heliopolis the fourth generation of the gods which started by *ATUM*, then *SHU* and *TEFNUT* after them *GEB* and *NOUT*, who were considered as the parents of *OZIRIS*, *SET*, *ISIS*, *NEPHTHYS*.

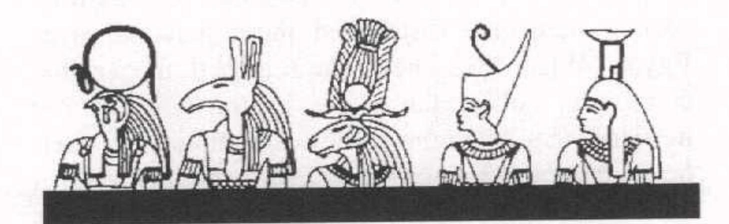
OZIRIS was first worshipped at the city of Bozys (now Abu-Seir southwest the city of Samanud, at the Nile Delta). Later the city of Abydos (at Upper Egypt) became one of the main centers of its worshipping. We might not be able to determine the exact date of the beginning of the worshipping of the *OZIRIS*, however it certainly began at a prehistoric age but at a more primitive way which differed from the complete and comprehensive way which it reached at later historical ages.

The Ancient Egyptian Theology has made a humanitarian myth of *OZIRIS*. That at a very ancient age *OZIRIS* was on the thrown of the country that he was able to take the people out of the barbaric live they used to live. He taught them

agriculture and set the different laws which govern their lives, he also taught the people how to love each other and to respect gods. He spread the culture among them. The fact that people loved him made his brother the god *SET* feel envious of him. So, *SET* made a plot to get ride of his brother during one of the feasts, that he persuaded *OZIRIS* to lay at a coffin with the excuse of finding out whether it fitted his size or not. At the same time while *OZIRIS* laid at the coffin, *SET* closed it with the help of some of his associates, afterwards they threw it at the Nile. The water carried it away to the sea the Mediterranean Sea , until it reached the shores of Syria, where a huge tree grew over the coffin. At the same time, *ISIS* was searchin for her husband s body until she knew where he was. She was able to return to Egypt with the coffin and she was able to hide it at the swamps of the Nile Delta. But *SET* knew where the coffin was and he got the body of *OZIRIS* out of it. *SET* Cut *OZIRIS* ' s body into several parts and distributed these parts all over Egypt. When ISIS knew, she searched all over the country to collect the pieces of the body of her husband, that when the body was complete she used her magic power to bring *OZIRIS* back to life for a while at the time when she was conceived with her son *HORUS*. *ISIS* took care of her son *HORUS* until he grew up and was able to demand the thrown of

his father. This case was experimented by the court of the gods, where the gods decided that *OZIRIS* was innocent, and they convicted his brother *SET*. After this decision *OZIRIS* moved to the other world where he had power over the world of the dead. That Ancient Egyptians believed that *OZIRIS* was the god of the other world and its ruler. They also believed that the dead person was judged in front of him in the court of justice where the heart of the dead person is weighted by Maat "the Justice". *OZIRIS* also symbolized the agricultural cycle, fertility, plants, and the flood.

OZIRIS was pictured in the form of of a man wearing a tight cloths with his right hand holding a shepherd s cane, his left hand holds a cane with the symbol of Nkhkh which is the symbol of strength. While over his head is the "Atf" crown, which is a white crown with the horns of a ram over it and a feather at one side of it.





PHOENIX

See *BENOU*.

PROYET

I t symbolized the spring season. It rarely appeared.

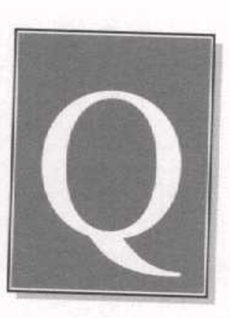
PTAH

He is the master of the city if Memphis and its major god. It was pictured in a human form wearing tight cloths with his hands appearing from it, which were holding the stick of "Djd" (the existence) and the sign of Was (the strength). Some other times he held the twisted stick, which symbolized the rule and covering his head with a hat.

PTAH formed a sacred trio at the city of Memphis, he was its head. The other two members of the holy trio were his wife *SEKHMET* and their son *NFERTEM*. He, also, had his status as a creator god with his own religious sect (see Memphis Theology). *PTAH* was merged with some gods such as *APIS*, *TATENEN*, however, the most important one was his merge with the god *SOKAR*.

PTAH – SOKAR

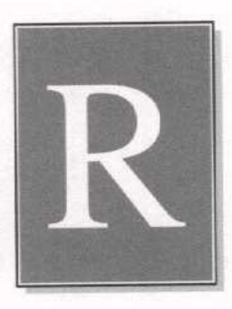
It was a god who was founded as a result of the merge between the god *PTAH* the god of Memphis and the god *SOKAR*. SOKAR was one of the gods of the earth, the god of creation and the dead, who was worshipped at the city of Memphis too. The god *PTAH SOKAR* appeared, as a result of the merge of both gods, who was the protector of Sakara tomb. *OZIRIS* joined them later on, that a new god appear who was called *PTAH SOKAR OZIRIS*, he acquired the characteristics of all three gods.



QEBEHSENUF

He was one of four gods who were called "*SONS OF HORUS*", their job was guarding the four jars, which contain the inner organs of the dead person, and they also represented the Four Corners of the world. Ancient Egyptians pictured *QEBEHSENUF* at the form of a mummy with the head of a falcon, he was in charge of the jar with contain the intestine of the deceased. (See *SONS OF HORUS*).





RA

Due to the importance of the Sun and its impact on the lives of the people, the Ancient Egyptians worshiped the Sun from the earliest historical ages. They established a special religion for its worshipping with its main center at the city of Heliopolis. At this city *RA* was at the top of the holy trio after he was united with the god *ATUM* who was representing the Sun during the its set.

The Ancient Egyptians called the Sun and its God, *RA*. But their imagination led them to picture this god in other forms, such as the form of a betel pushing in front of him the Sun, and the form of a golden calf who was born by the sky cow. It was believed that during the day it would grow up to be an ox at the end of the day which name was "*KAMUTEF*"to inseminate his mother the cow to give birth to the Sun at the other morning. The Ancient Egyptians pictures the goddess *NOUT* at its

well known form as a bending woman giving birth to the Sun who grew up during the day until the it sets down as an old man. They also pictured the god of the sun at the form of an old man who was called *ATUM* to symbolize the Sun while setting down.

So, Ancient Egyptians differentiate between the different forms of the Sun that they considered it *KHEPRI* at the morning and *RA* at the noun, *ATUM* during sunset.

During the fourth Dynasty, the Old Kingdom, the status of *RA* became higher until he became the official god of the state. A new title appeared to be added to titles of the kings which is the Son of the Sun this title was used to identify the kings until the end of the historical ages.

During the New Kingdom when the god *AMOUN* became important, *RA* merged with him to acquire the dominance and strength.

The god *RA* as a creator had a significant role in the theological believes, that he was believed to make two journeys daily, one journey during the day light for the living people, and the other journey during the night at the other world to illuminate this world of the dead.

RA-ATUM

RA-ATUM was the out product of the philosophy of the Ancient Egyptian Religion, that a merge occurred between *RA* god of the Sun and *ATUM* god of Heliopolise (see *RA*).

RA – HORAKHTE

It is a merge between *RA*, and *HOR-AKHTE* It is one phase of the phases of the god *HOR* "*HORUS*" *HOR-AKHTE* means *HORUS* of the two horizons. It was the god of light, who was worshipped at the same temples of *RA*. *RA HORAKHTE* was pictured in a human form with a falcon head with the sun above his head with a cobra serpent in front of it.

RENENET

Her name means the mammy. She was the goddess who takes care of the child at his birth and protect him, she was also the goddess of the good fate of people.

She was usually attached with *SHAI* god of fate. She was sometimes pictured with *SHAI* at the judgement of the dead.

RENENUTET

She was the goddess of harvest, and the mother *NBRY* the god of the wheat and the crops. She was worshipped at Fayoum. She was pictured in the form of a snake or a woman with the head of a snake. She was usually combined with the goddess *RENENET*, that was normal since the crops represented man's fortune and good destiny life.

RENPET

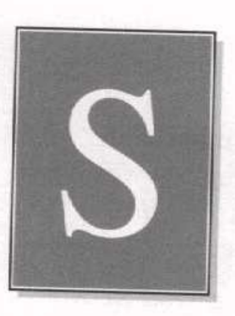
RENPET was the goddess of eternity. Ancient Egyptians considered her to be a materialization of the Ancient Egyptian Year. She was pictured in the form of a woman with the sign of Rnpt in hieroglyphics over her head, which means the year.

RESHEP

He was one of the great gods. He was on of the Asian gods which was introduced to Egypt. Ancient Egyptians pictured him in the form of a man with a beard and wearing the white crown (the crown of

Upper Egypt) holding an arrow with his right hand, and with his left hand he held a shield and an arrow.





SATIS

The mistress of Egypt, the mistress of Noba, the Queen of Gods, the goddess of water and humidity, the goddess of the flood, all these titles were to identify the goddess *SATIS* the goddess of Sohyl island. She was worshiped also at the Elphentien Island, where she was considered one of their holly trio which was composed of *KHNUM* and *ANUKET*. She was also worshipped at Aswan and the area of the Nile's first water fall.

She was pictured by the Ancient Egyptians in the form of a woman wearing the white crown (the crown of Upper Egypt), with the horns of an ibex. At latter historical ages she was united with both the goddesses *ISIS* and *HATHOR*.

SEKHMET

Her name meant "the strong". The main center of its worshipping was the city of Memphis, where she formed with her husband the god *PTAH* and their son *NFERTEM* the holy trio of the city.

She was pictured in the form of a woman with a lioness face. Ancient Egyptians gave her many titles, which conform to her name, that *SEKHMET* was considered the goddess of war, which accompany the king during his battles. At some myths *SEKHMET* was the eye of *RA* which killed and destroyed the assistance's of SET during the struggle between the *SET* and *HORUS*. She was the one who defeated the serpent *IBIPI* and protects the god *RA*. She also had magical powers which made her acquire the title of "The one with great magic", the same as the goddess *ISIS*, besides being the goddess of Military battles.

SERAPIS

He is the main god of the country during the Petolmic Age (332 30 B.C.). He is one image of the merge which happened between *OZIRIS* and the sacred calf *APIS* under the name of *OZIR-HAPI*. He was worshipped by the Greeks under the name of

OSORAPIS, until it was chosen by Petolomy 1st. as the god of all the Egyptians and the Greeks and called him "*SERAPIS*". This God was pictured in the form of the Greek god *PLUTO*. That *SERAPIS* took the shape of a man with thick curly hair and with a long beard. The worshipping of *SERAPIS* was wide spread at all provinces. At the city of Memphis, the name *SERAPEUM* "in relation to his mother" was given to the tomb of the sacred calves.

SERQUET

She is one of the four goddesses which protects the body of the dead person. She was also the protector of the god "*QEBEHSENUF*", during performing his role in protecting the inner organs of the dead person. Ancient Egyptians pictured her in the form of a woman with a scorpion over her head.

SESHAT

Her name Means "the one who writes". she was the goddess of writing, knowledge and cycle of documents. Ancient Egyptians pictured her in the form of a woman with a star over her head made out of seven leafs, over the star two converted horns. She was holding a pen with her right hand, with her

left hand she was holding a piece of palm leave which she write over the years of the reign of the king. Among the jobs of *SESHAT* is recording the name of the king at the leaves of the sacred tree and recording the number of the years of reign and his works. She was also helping the king in performing the rituals of building a new temple and determining its area.

SET

It is one of the oldest gods, which was worshipped at Egypt, the main center of its worshipping was the city of Ampos "Facing Kaft - at Upper Egypt". It was worshipped at the form of a strange animal which dose not exist now at Egypt. That he was pictured with a human body and a head of a dog with wide ears.

The god *SET* was one of the sacred nine gods of the city of Heliopolis. He was also symbol of evil at the myth of *OZIRIS*, where he killed his brother and took the thrown from its rightful heir *HORUS* the son of *OZIRIS*. He was the god of thunder and storms. Through Myths the Ancient Egyptians gave *SET* a role in the theological system, that after ruling to the side of his nephew *HORUS* , he was placed at the introduction of the sun boat. His mission was to

defend the boat against the attacks of the huge snack Ibipi, which threat the sun boat at the time of sunrise and sun set.

SET had a very important status during the period when Egypt was occupied by the Heksous "The second Intermediate Period" , when the united between him and their god *SUTEKH*.

SHAI

He was the god of fate and destiny. He was connected with the goddess RENENET, who was also the goddess of fate. The role of SHAI was determining the fate and destiny of every person. He had no special worshipping before the Modern Kingdom. He was imagined by the Ancient Egyptian either at a human form or at the form of a Cobra Serpent.

SHED

His name means the savior who helped people during hard times, among his titles was the great god – the Master of the Deserts – The Master of the sky.

He was united with the god *HORUS* under the name of *HOR-SHED*. He was pictured by Ancient

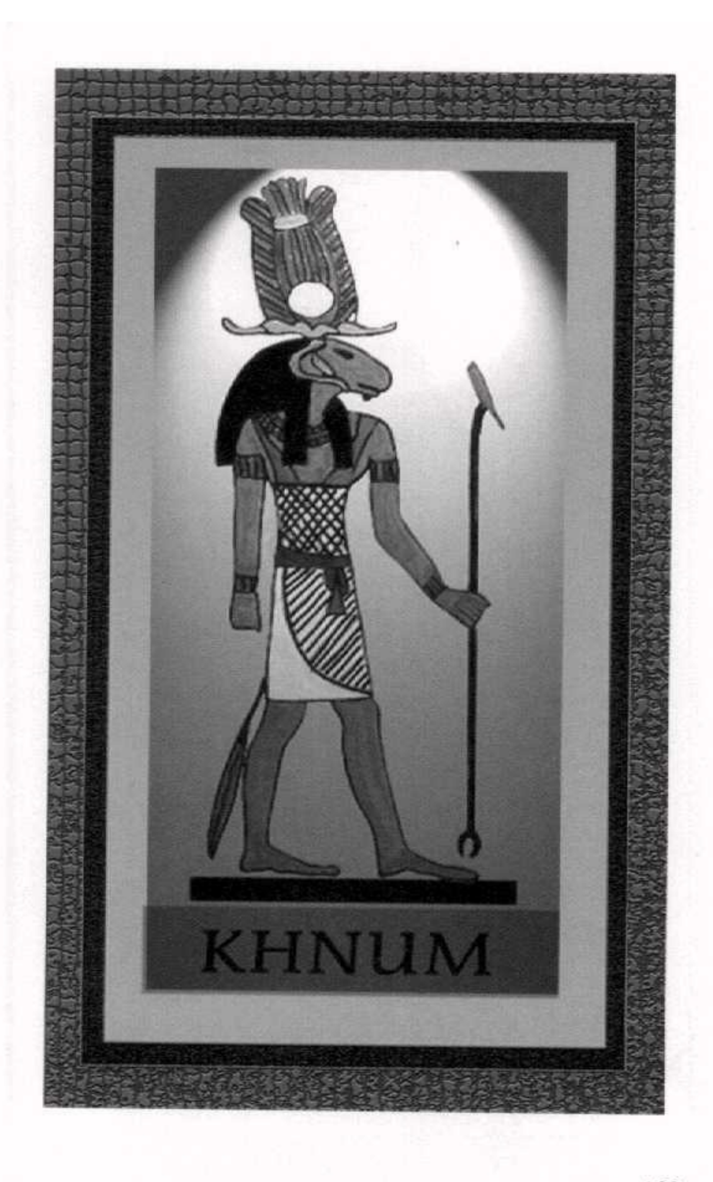
Egyptians in the form of a child with piece of his hair falling down on his face, and carrying with both his hands serpents, scorpions, a lion and a dear.

SHESMU

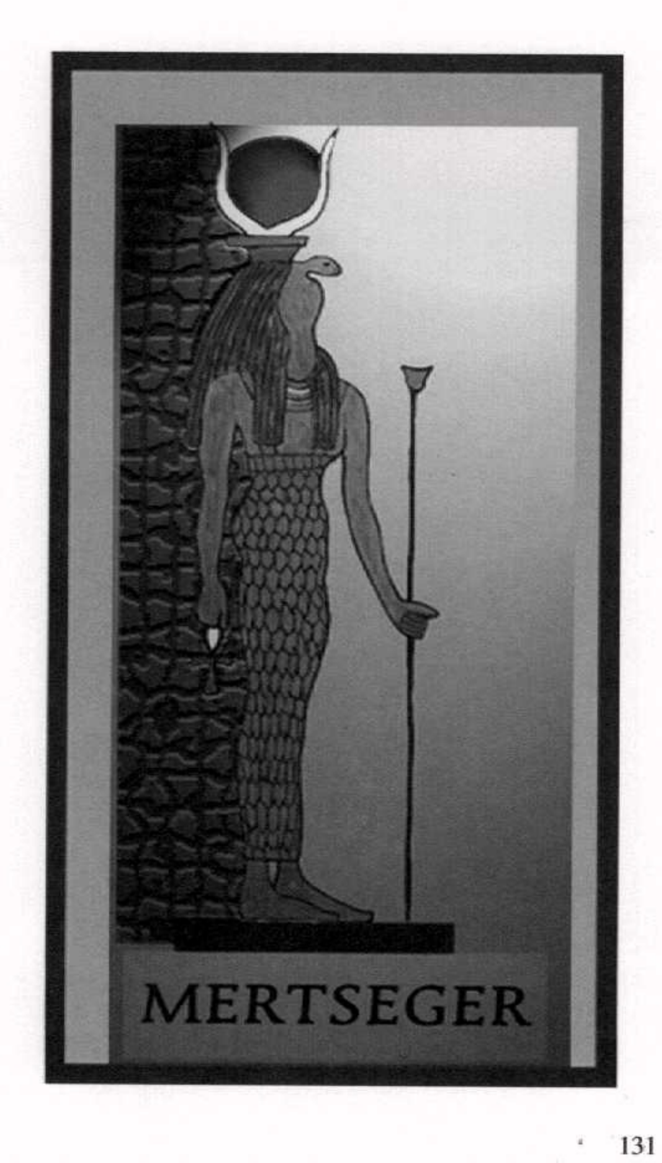
He was the god of squeezing the grapes and making wine. He was also the god of perfumes. He had a role in threatening the dead at the other world.

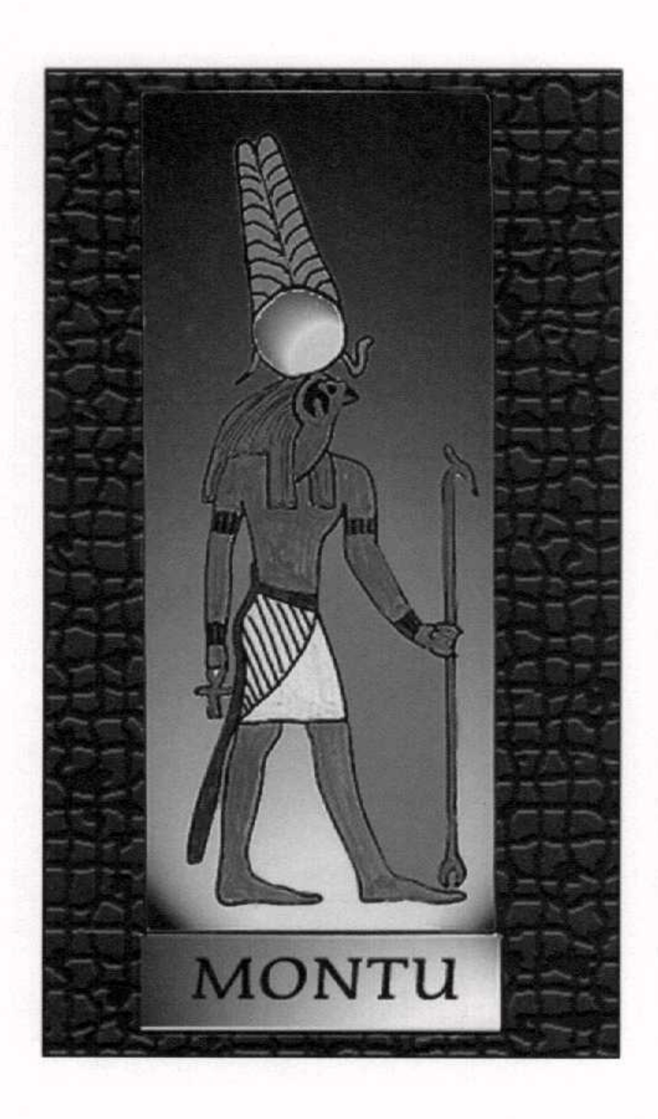
SHU

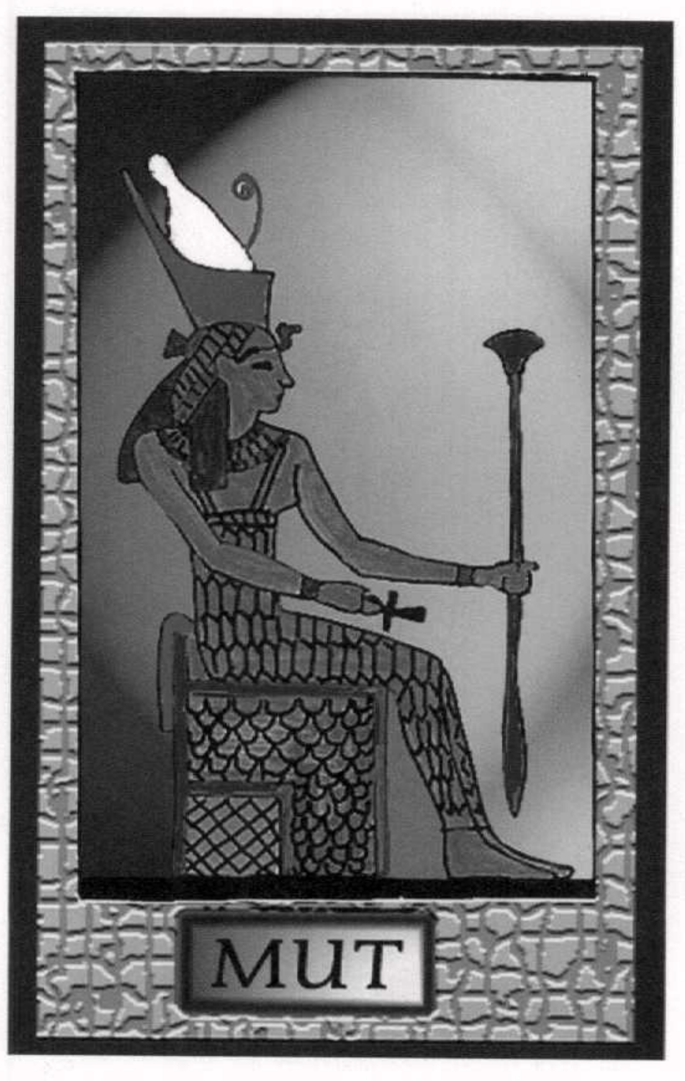
One of the members of the holy nine gods at theory of creation of the city of Heliopolis, that *SHU* represented the air. It was believed that he is the god who separated between the earth and the sky that he lifted the sky up high and filled the vacuum between them by giving life and creating strength, that he was called at the religious versus *ANKH*, which means life. He also acquired several titles such as Master of Eternity the Great God of Justice ,and the great between the gods. He was pictured by Ancient Egyptians at the form of a man with a beard and with a feather over his head. But when the Ancient Egyptian pictured the universe, he imagined him at the form of a man holding Nout (the sky)

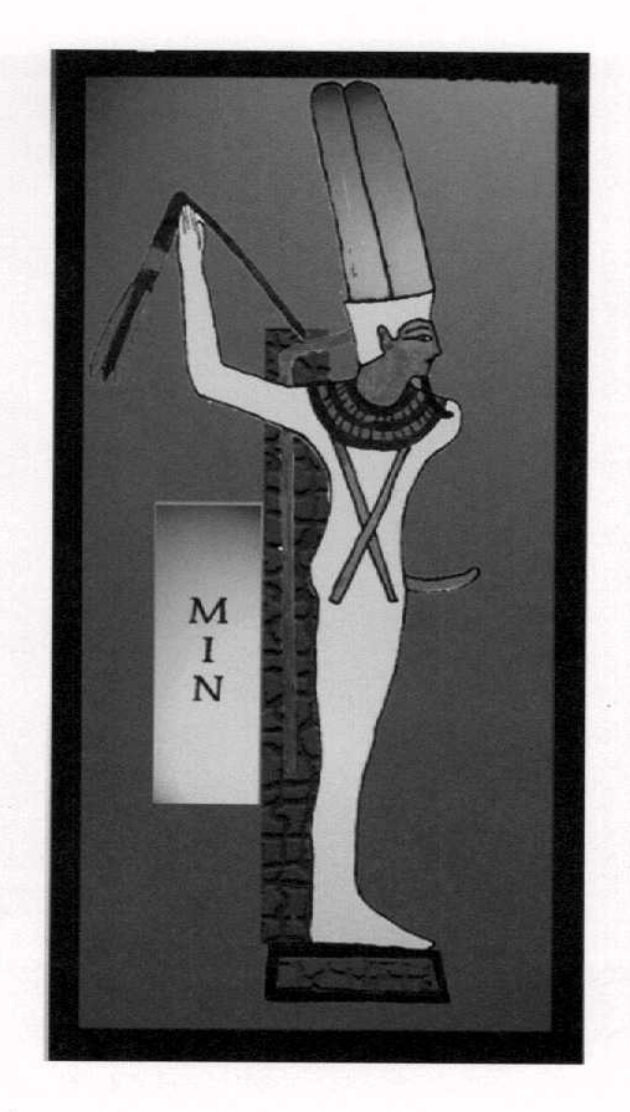

KHNUM


MAAT

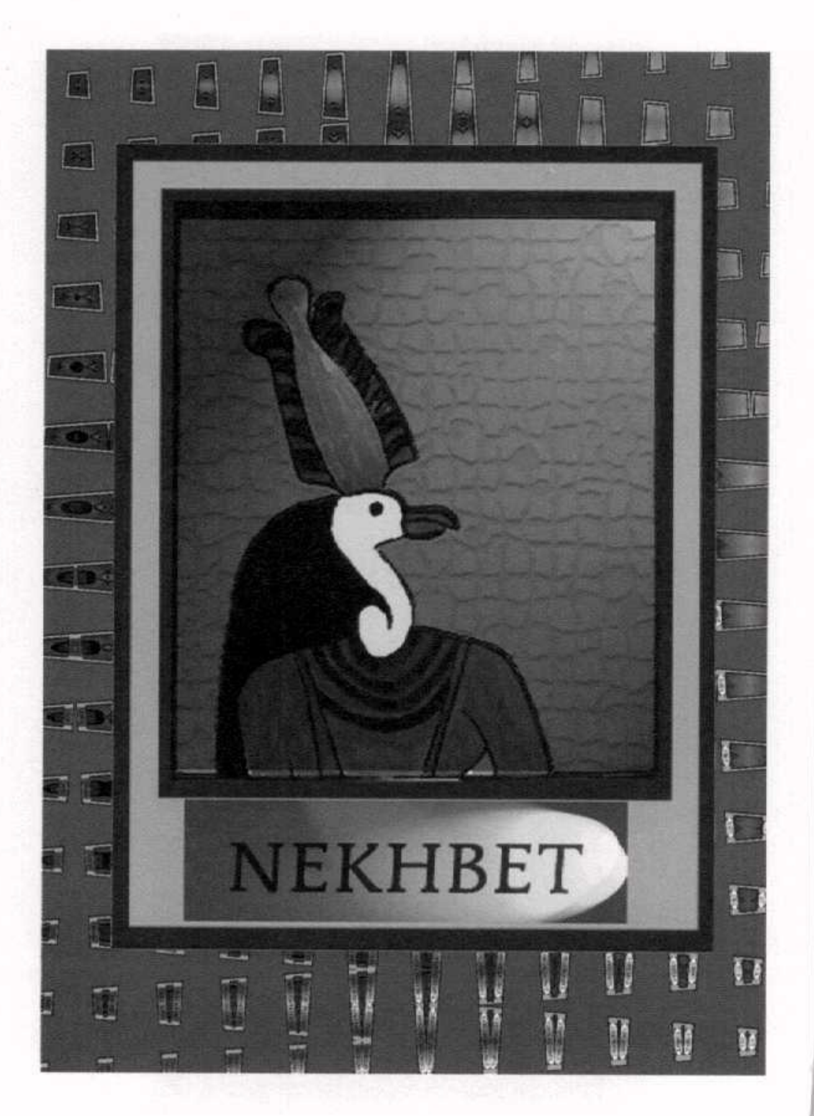

MERTSEGER

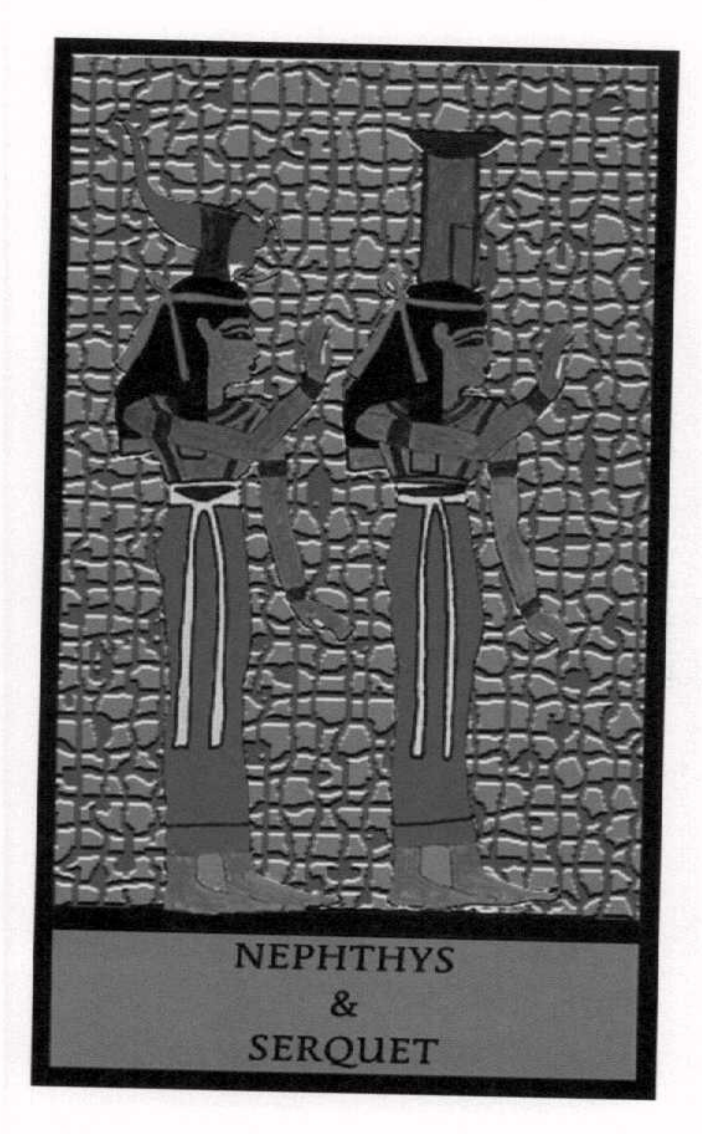

MONTU

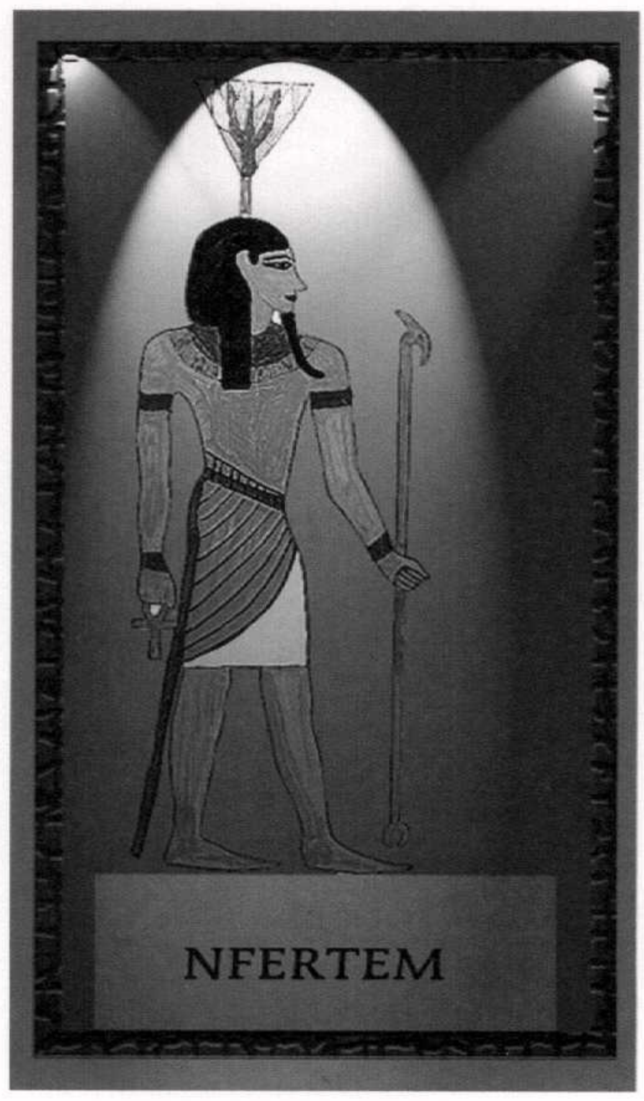

MUT

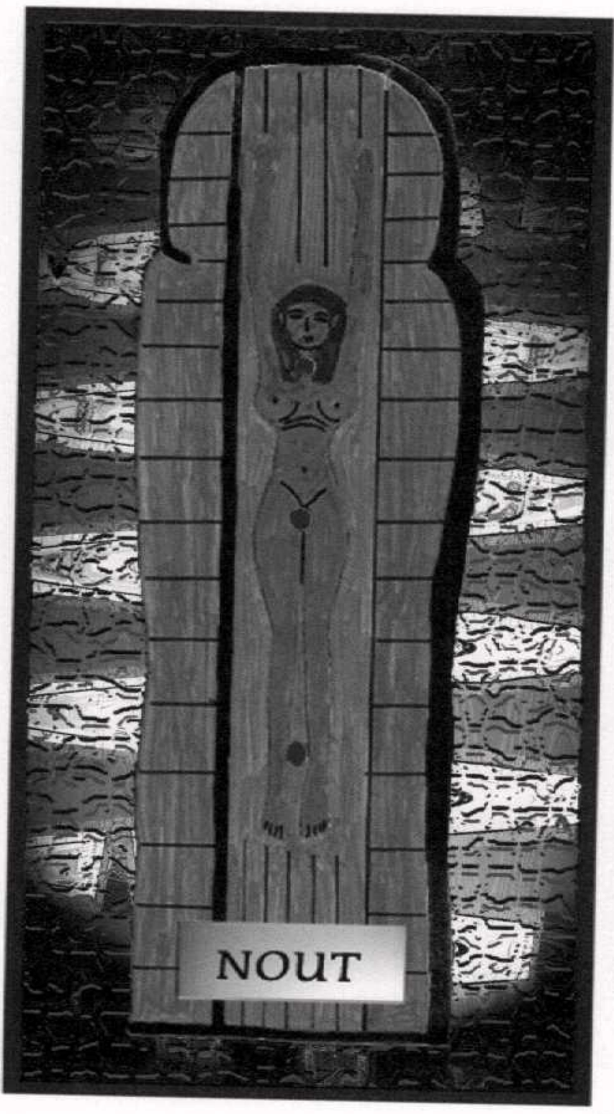

MIN

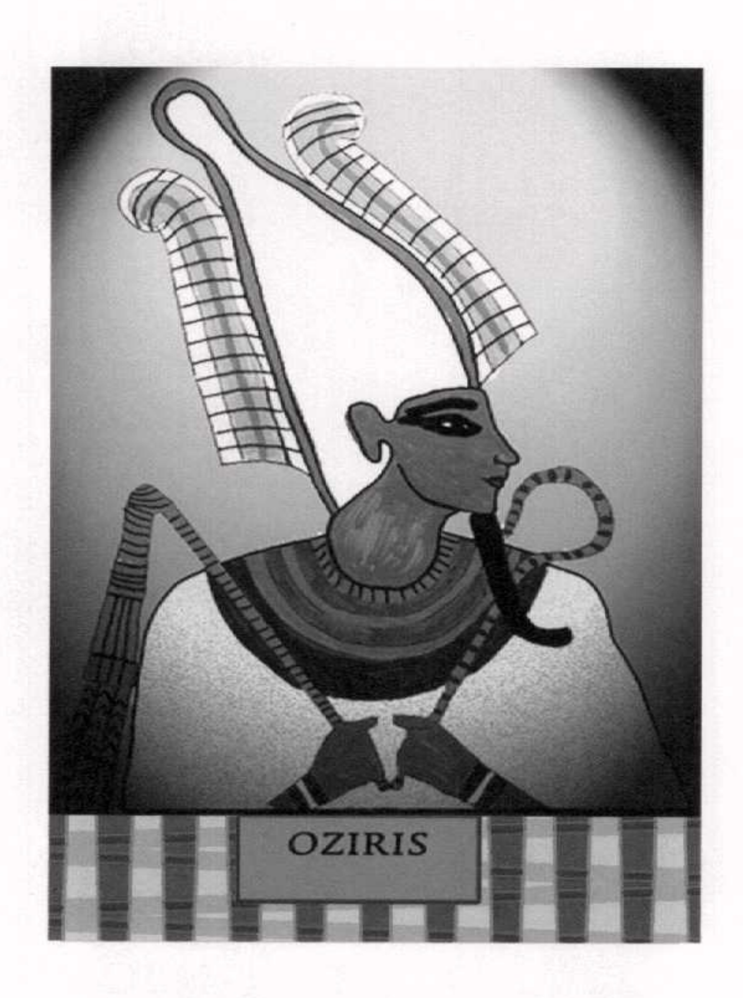

NEIT

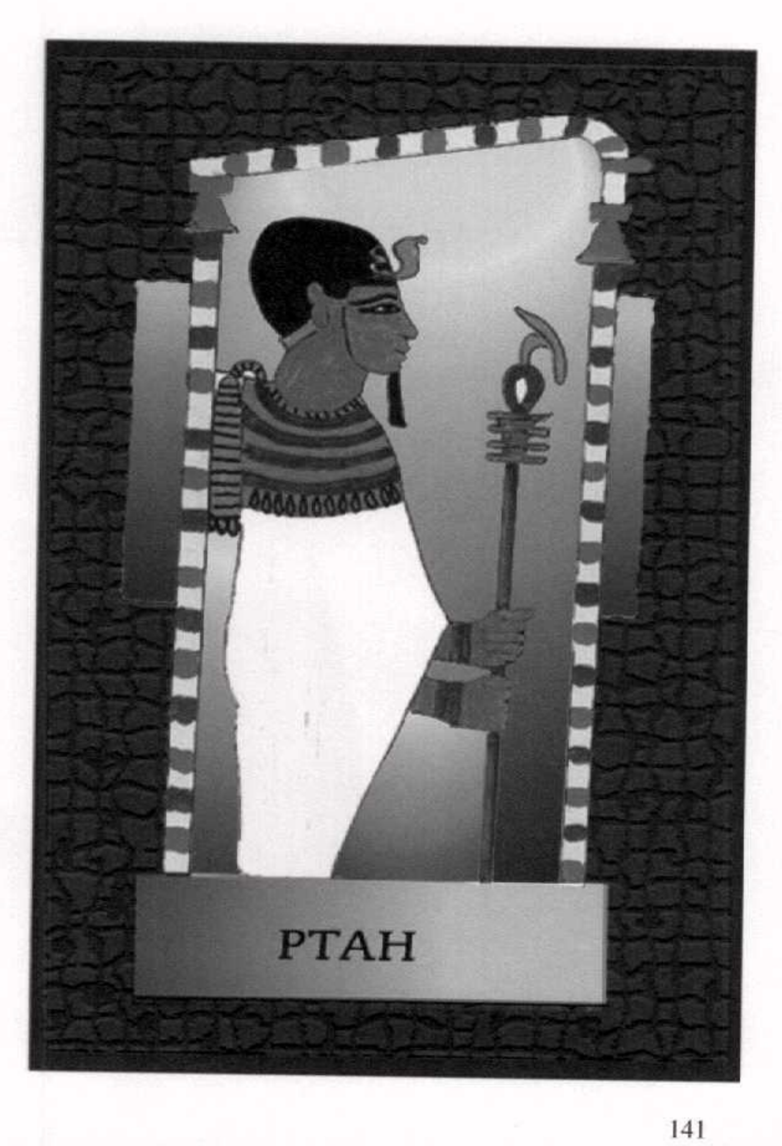

NEKHBET


NEPHTHYS
&
SERQUET

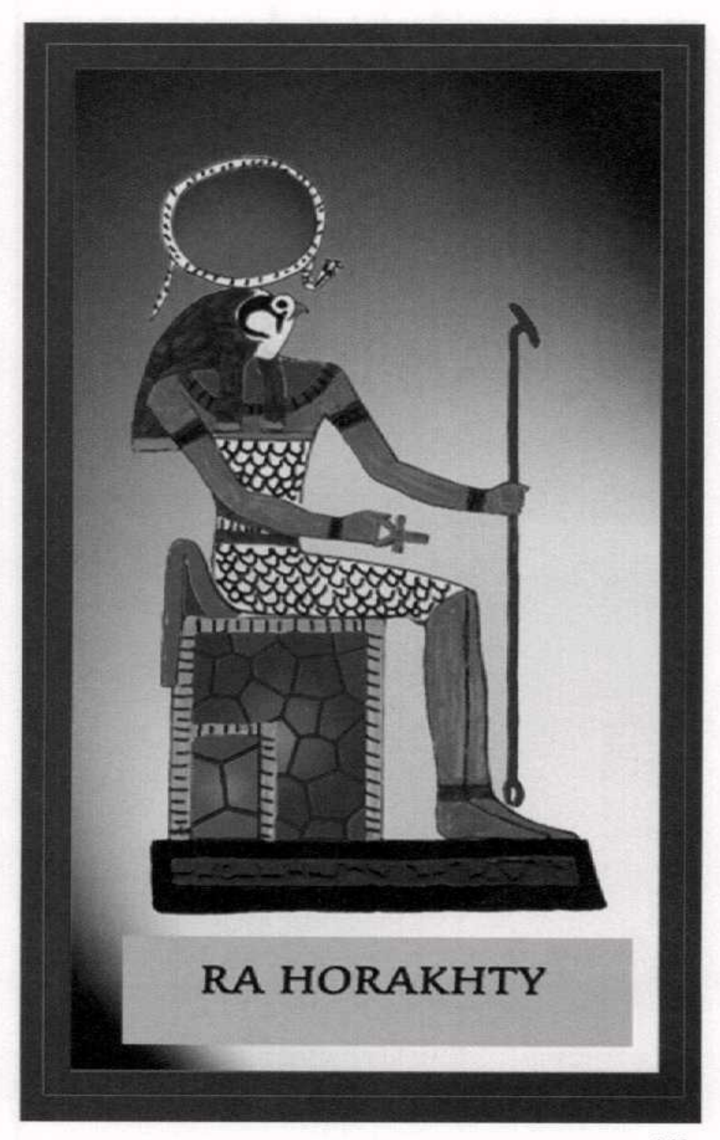

NFERTEM

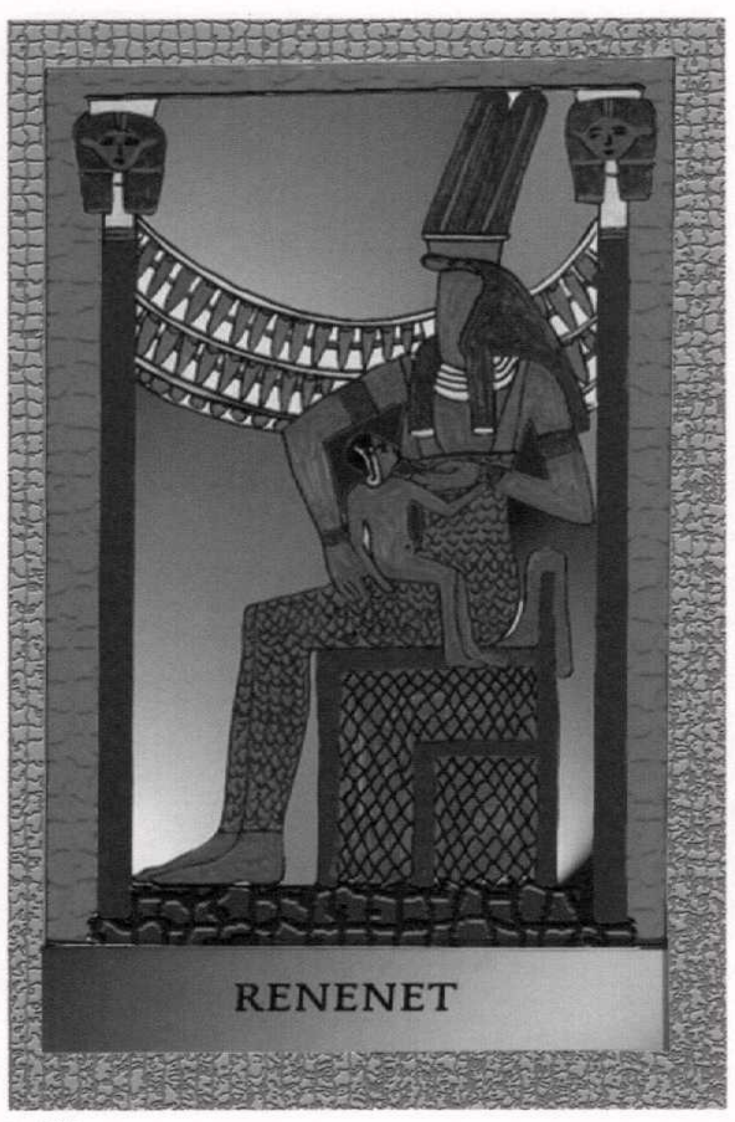

NOUT


OZIRIS

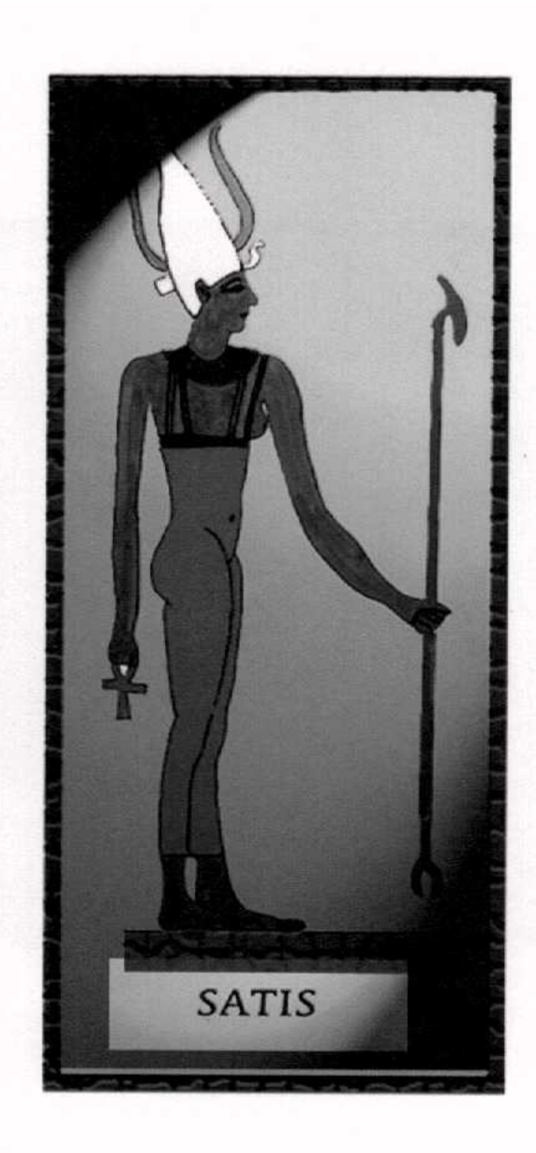

PTAH


QEBEHSENUF


RA HORAKHTY


RENENET

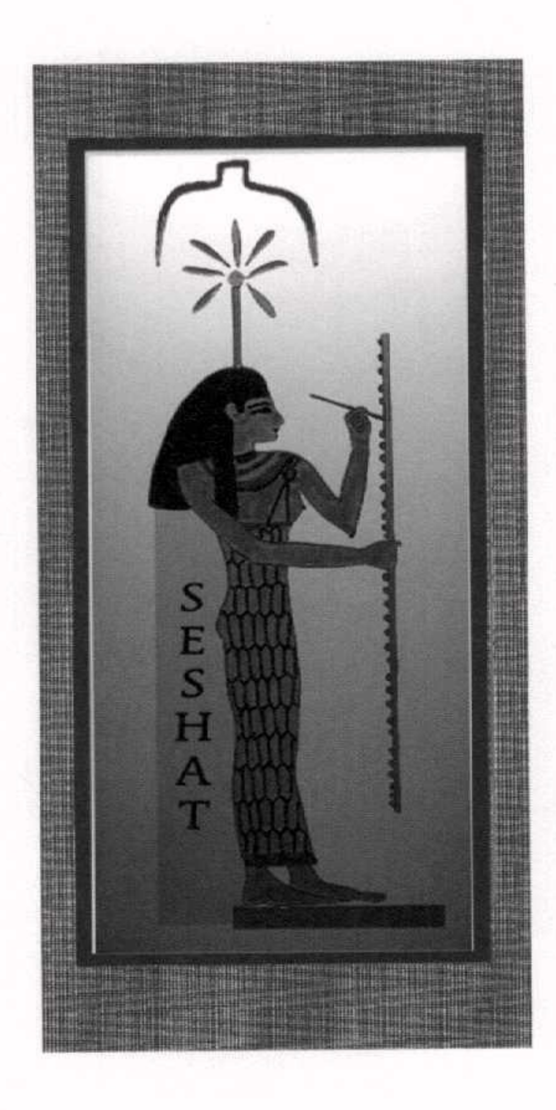

RESHEP


SATIS

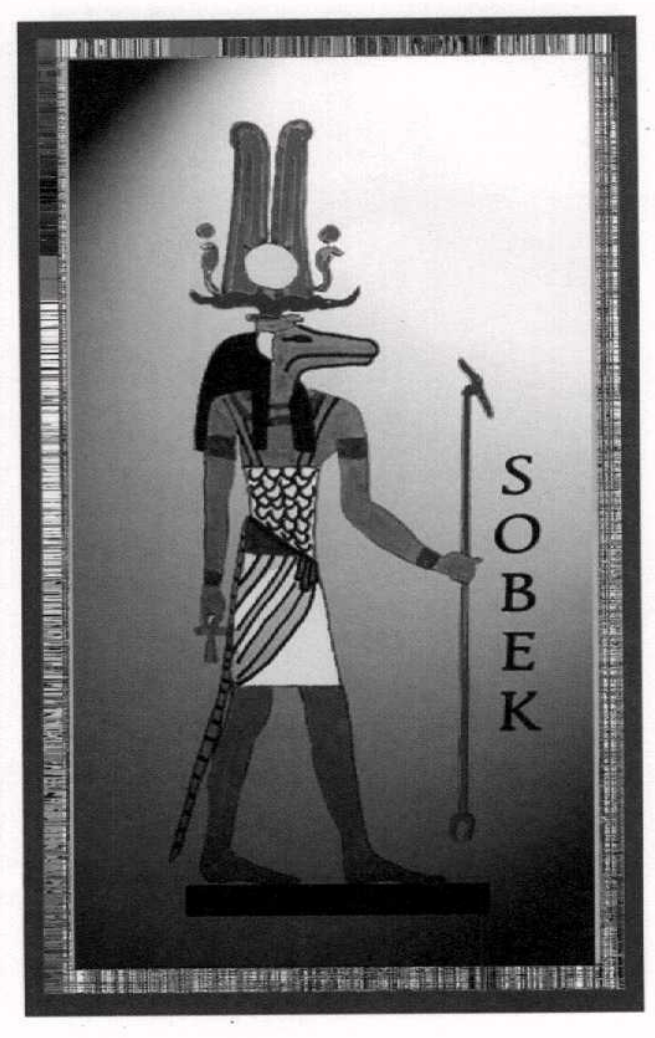

SEKHMET

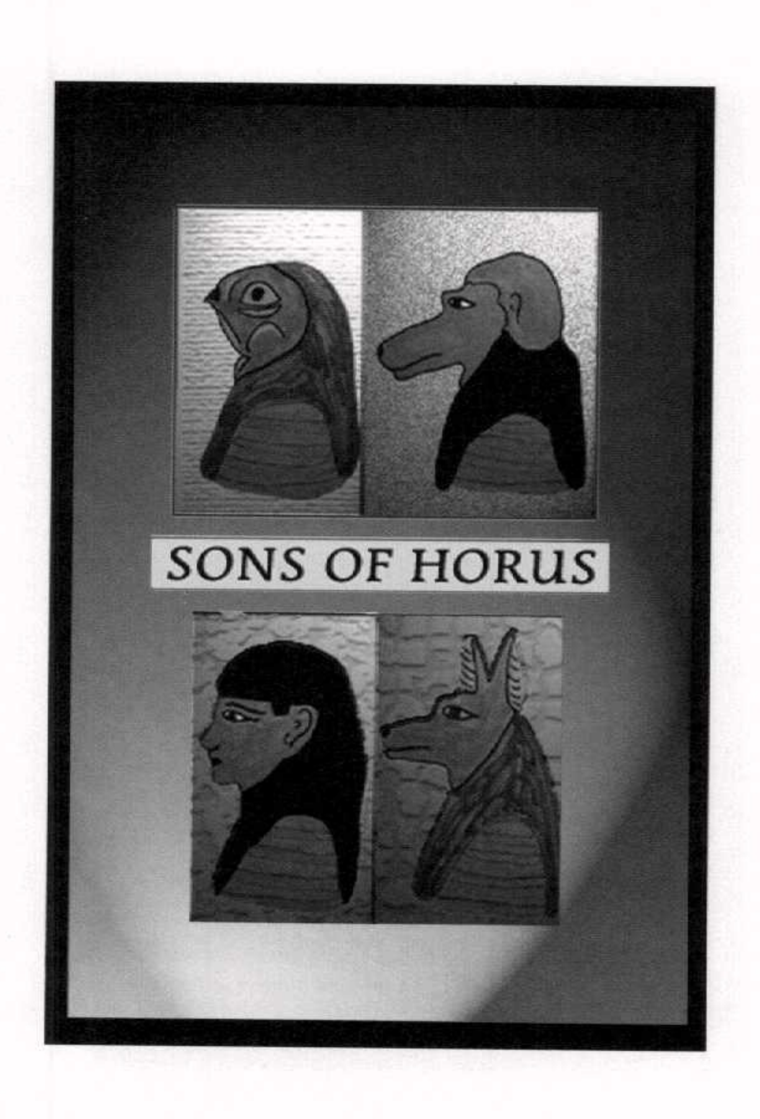

SERAPIS

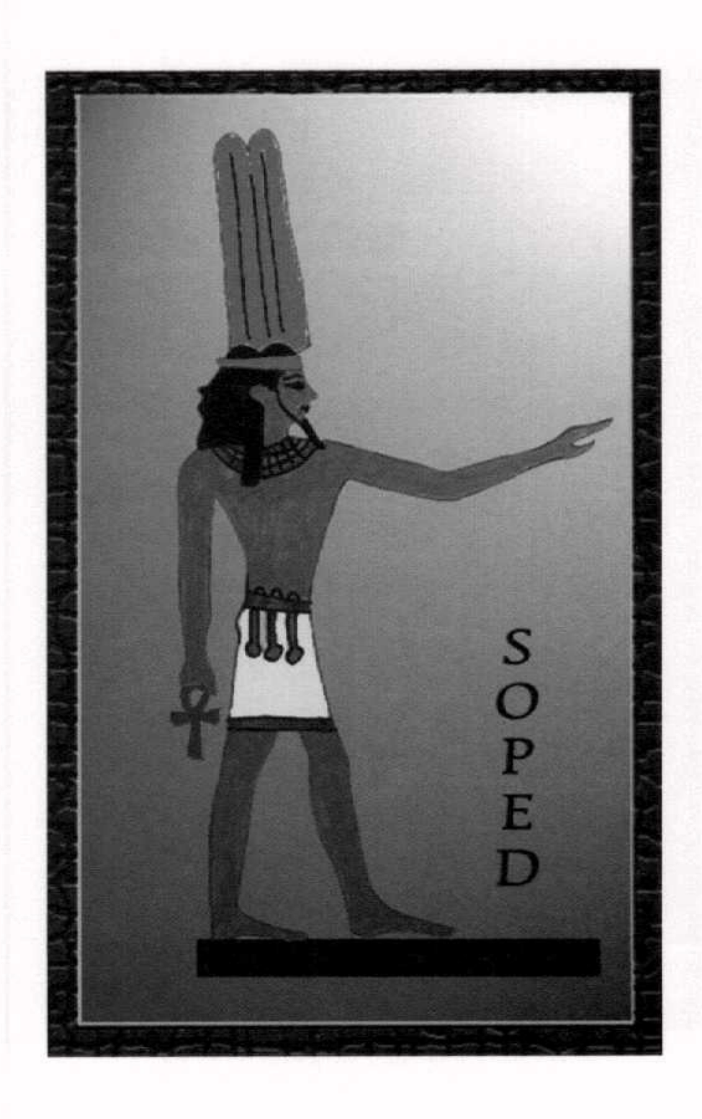

SERQUET

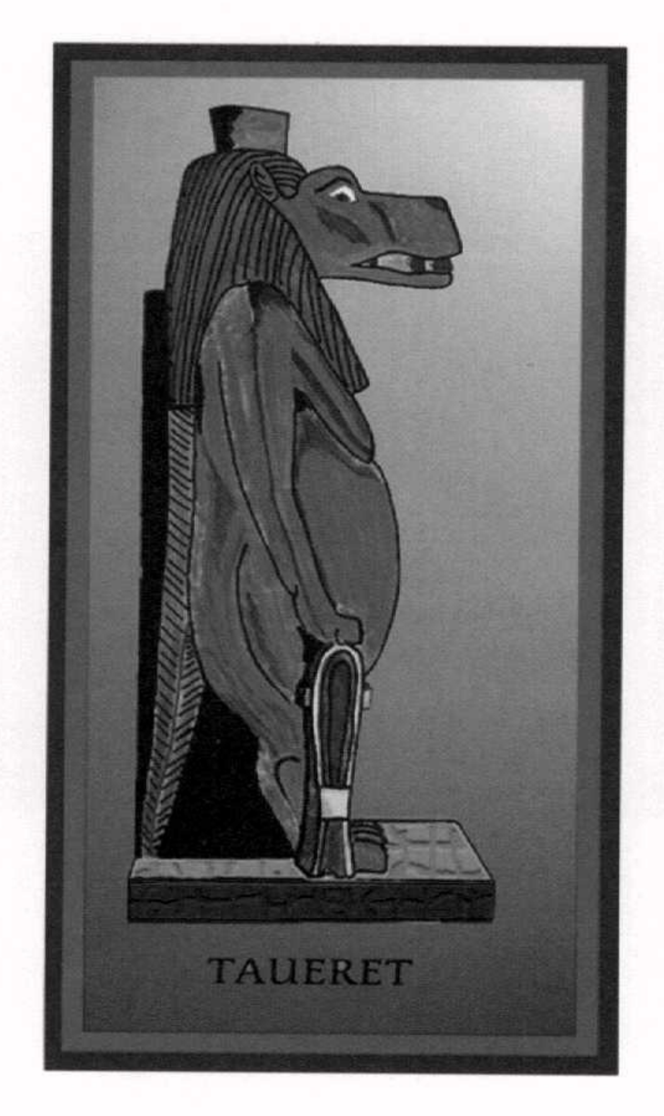

SESHAT


SET

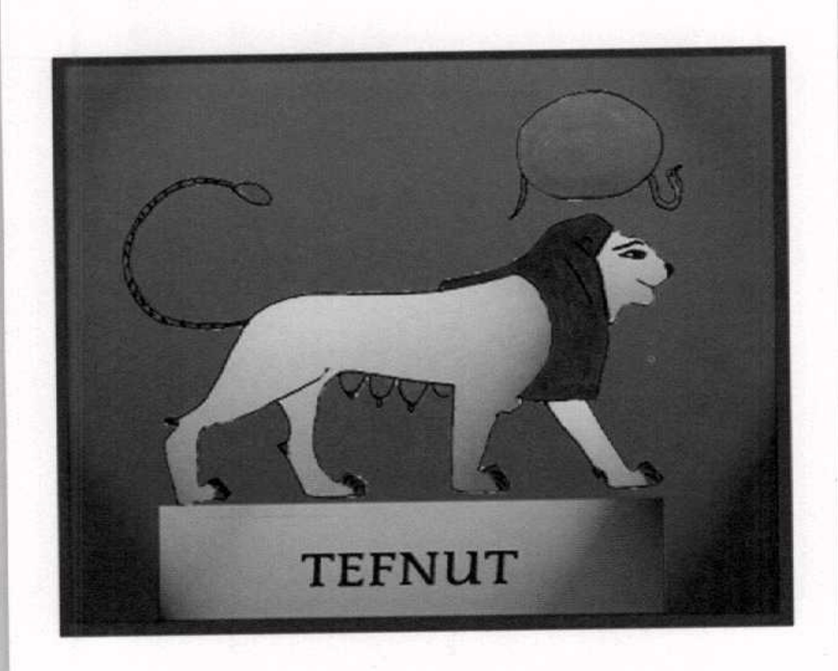

SOBEK


SONS OF HORUS


SOPED

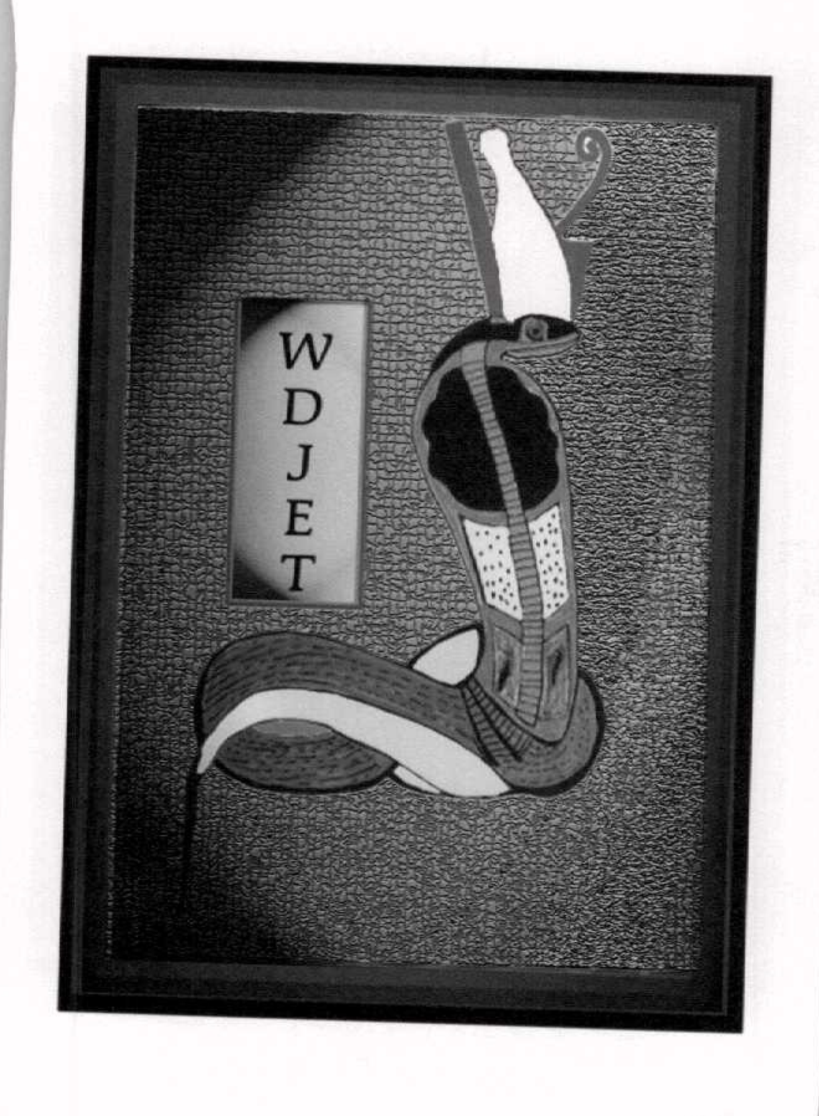


TAUERET


TEFNUT


THOTH


THOTH


WDJET



high with his hands and GEB (the Earth) laying down at his feet.

SIA

It was one of the emotional values which was considered sacred by the Ancient Egyptian, so *SIA* was the personalization of knowledge and intelligence. It was one of the symbols of the Powers of the god of Sun, "The symbol of the power of the Sun, HIKA the magic – and Hu the creating words, ..." all these symbols was accompanying the god *RA* at his boat.

SIA was pictured in a human form of a man with a beard. At later ages he was connected with the god *THOTH*.

SOBEK

It was a god worshipped at the form of a crocodile or at a human form with the head of a crocodile. It had many centers of worshipping, the most important centers were Fayoum, Kom Ombo at Upper Egypt. At the Nile Delta the main centers of its worshipping was the city of "Sa El Hagar". It acquired many titles such as , the son of the goddess *NEIT*, the

donator of life to the plants at the shores when it was thought to be responsible of the fertility of the shores. It was also merged with *RA* under the name of *SOBEK – RA*.

SOKAR

It was the god of the tomb of the city of Memphis. From his name the name of the city of Sakkara was originated from. It was pictured by the Ancient Egyptian at the form of a hawk or in some other cases in the form of a man with the head of a hawk. At early ages *SOKAR* was connected with *PTAH* the god of the city of Memphis, they were merged under the name of *PTAH-SOKAR*. Latter on it was connected with the goddess *OZIRIS*, so the god *PTAH-SOKAR-OZIRIS* appeared at one form of the forms of merge between different gods. Its worshipping was spread at many of the Ancient Egyptian nomes, however the main worshipping center of its worshipping was at the cities of Abydos and Memphis.

During the New Kingdom it was connected with the god *RA* at the city of Heliopolis. But during the late ages the Ancient Egyptians considered him as the son to the god *HORUS*.

SONS OF HORUS

They were four gods, the Ancient Egyptian called them the *SONS OF HORUS*, and they are *QEBEHSENUF*, *DUAMUTEF*, *HAPI*, and *IMSETY*. That the Ancient Egyptian theology considered them the sky stars and symbol of the four corners of the world. Later on they had an important role at the burial rituals, that they were responsible in protecting the jars which contain the inner organs of the deceased. Each one of them had its own role and form as follows:

- *IMSETY* : It symbolized the South and was pictured in the form of a MUMMY with a human head. Its job was protecting the jar, which contained the liver of the deceased. The goddess *ISIS* protected it while it was performing this role.
- *HAPI* : It symbolized the North, and it was pictured in a human form with the head of a monkey. It was responsible in protecting the lungs of the deceased. The goddess *NEPHTHYS* protected it during performing this role. .

- *DUAMUTEF* : It symbolized the East, and it was pictured in a human form with the head of a jackal, it was responsible of protecting the stomach of the deceased. The goddess *NEIT* protected it during performing this role.
- *QEBEHSENUF* : It symbolized the West, and it was pictured in a human form with the head of a hawk, it was responsible of protecting the small and large intestine of the deceased. The goddess *SERQUET* protected it during performing this role.

During the New Kingdom the jars which preserve the inner organs of the deceased was greatly modified that the covers of these jars took the forms of the *SONS OF HORUS*.

At latter ages the role of the four gods became more important, that it included preserving other moral values, as follows :

- *IMSETY* : was preserving the Ka the identical twin soul.
- *HAPI* : was preserving the Ib the heart
- *DUAMUTEF* : was preserving the Ba the soul

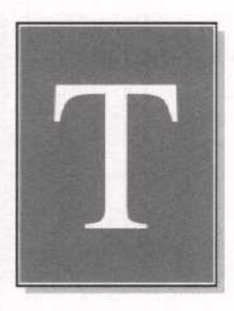
- *QEBEHSENUF* : was preserving the Sa the dignified personality.

SOPED

It was a god of an Asian origin, its worshipping was known at the Eastern Desert, Sinai, and East of the Nile Delta. It was pictured in the form of hawk with two features over his head. At some other times it was pictured in the form of a beard man with two features over his head. During the New kingdom, it was merged with the god *HORUS* under the name *HOR-SOPED*.

SUTEKH

It was one of the Asian gods, which came to Egypt during the period when it was occupied by the Heksous. It had a very high status in their hearts. It was a warrior god which used to be pictured the form of a man with Asian beard. Later it was united with the god *SET* and was pictured in *SET's* form. The main of its worshipping was at Awareis the capital of the Heksous at East of the Nile Delta.



TATENEN

It was a god whose name means the "emerging earth" as a symbol of the eternal hill which emerges at the eternal ocean, upon which the first sign of life appeared. The god *TATENEN* was called "the Master of Time" because he represents the eternal beginning. The Ancient Egyptian pictured him in the form of a man the horns of a ram over his head and above them two intersecting features. *TATENEN* merged with the god *PTAH* at the city of Memphis under the name *PTAH-TATENEN*, and merged with the god *ATUM* at the city of Heliopolis, under the name *ATUM-TATENEN*.

TAUERET

Her name means the "great", the Ancient Egyptian worshipped her in the form of a female

hippopotamus which is standing straight at its back limbs with a huge stomach and big breasts, leaning with one of here hands on the sign SA which means the protection in Hieroglyphics.

Ancient Egyptians considered her as the protective of mothers during periods of pregnancy, and during childbirth. She was considered also as the protective for the newly born infants. The goddess *TAUERET*, she was considered among the minor goddess, but she was very popular among all social levels of the Egyptian people, that at the later ages a temple was build at Karnak Complex and was dedicated to her which was the thing which happened to the major gods only.

TAYET

With the diversity of the gods at Ancient Egypt, that there was some material activities at the live of the Ancient Egyptians which had gods symbolized them, so *TAYET* was symbolizing the weaving.

TEFNUT

TEFNUT was the symbol of humidity. She and her brother *SHU* "the god of Air" were the first creatures to be created by *ATUM* at the religious sect of the city of Heliopolis. It was believed that the world started due to the marriage of *SHU* and *TEFNUT*. *TEFNUT* along with her brother *SHU* both eyes of *HORUS* (the symbol of Sun and Moon). Both of them were pictured in the form of a lion and his wife, and they were worshipped at the city of Letopolis (at the Nile Delta). At the human destruction myth *TEFNUT* was the daughter of *RA*. *TEFNUT* was classified as one of the main cosmic gods which creation stared trough her.

THOTH

He was the god of the Moon, the god of the art of writing, the first writer, time calculator, the master of the sky, years of the king inscriber, the silent, the symbol of wisdom and dignity, the knowledgeable, the master of magic, the writer of the holly nine, the one with clever fingers, the master of hose of life. All the previous values and titles were given the god *THOTH*. The main center of its worshipping was the city of El Ashmounein (at El Menia governorate – at Upper Egypt) by it was originated at the west of the Nile Delta.

Ancient Egyptians symbolized *THOTH* by the ancient bird Ibis, and at some other times by the Baboon monkey. *THOTH* played an important role in the famous myth of *HORUS*, that he cured *HORUS's* eye after *SET* wounded it. *THOTH* also had an important role burial rituals since his connection with the god *RA*, he was accompanying him at the other world where the court of justice of judging the deceased is found. That he was believed to be the one who record on his board the result of the weight of the heart of the deceased at the justice scale.

It was pictured by the ancient Egyptian at the form of a baboon monkey or at the form of Ibis, or at the form of a man with the head of Ibis.





WASET

She was one of the war goddesses, and represented the nome of Thebes "Upper Egypt" , her name was the same at the nome in the ancient Egyptian language. The Ancient Egyptians pictured her in the form of a woman with the symbol of the nome above her head and holding with her hand a bow, a spear, two arrows and a fighting pin.

WDJET

WDJET , which means the green one, was the goddess of the city of Bouto (Kon El Faraiyn – Nile Delta). She was pictured at the form of a copra, and at some other times at the form of a woman with a lioness head. After the unity of the Nile Delta kingdom, Bouto became its capital, so *WDJET* became the symbol of the Delta as a whole. However after the unification of Egypt (Lower and

Upper Egypt), *WDJET* symbolized the Delta in addition to *NEKHBET* which symbolized Upper Egypt. Both symbolized Egypt as a one political unite, and both were give the title of "the Two Ladies who Protect the King" , A new title NBTY also appeared for the king, which was composed of the copra *WDJET* and the female eagle *NEKHBET*.

WEPWAWET

His name means "the road opener". He was a war god, whose name means that he was the one who opens the roads in front of the army and proceed the king at the wars. His picture was inscribed at the famous "State Palette of Narmer". The center of his worshipping was the thirteenth nome of Upper Egypt "Asuit". The Ancient Egyptians pictured him at the form of a wolf, or a jackal, or a combination between the dog and a jackal. His picture on a flag, or a small statue representing him used to be held up in front of the king.

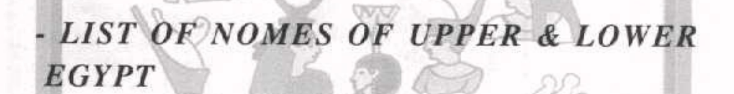
WER

It was a cosmic god for the sky, its name means "the great". Soon it was united with the god *HORUS*, and took the title of *MKHENTY-ERTY* or "the one with eyes at his forehead". the eyes are symbol for the sun and the moon.

WERET HEKAU

She was one of the Egyptian goddesses, who was connected with magic, her name means "the great magician". She was pictured in the form of a serpent. *WERET HEKAU* materialized the royal crowns. She also played an important role at the burial rituals.





- ***LIST OF NOMES OF UPPER & LOWER EGYPT***

- ***SOME NAMES OF GODS & GODDESSES***

- ***LIST OF GODS***

- ***LIST OF ILLUSTRATIONS***

LIST OF NOMES OF UPPER EGYPT

N	The ancient Egyptian name	The Greek name	The present name	The gods of the nome	The symbol
1	Taseti	Elephantine	Aswan	Khnum-Satis Anuket-Horus	
2	Weset-Her	Apollinopolis	Edfu	Behdety- Hathor-Ihy	
3	Nekhen	Elityaspolis Hyrakonpolis	El Kap El Kom El Ahmar	Nekhbet- Horus	
4	Waset	Diospolis- Magna	Luxor	Montu-Amoun Ra Mut-Khonsu	
5	Neterwi	Koptos	Qaft	Min	

6	Ihy	Tentyris	Dendera	Hathor-Horus Ihy	
7	Pat	Diospolis-Parva	Hu	Hathor	
8	Tawer	Abydos	El ArabaEl Madfuna	Oziris-Khenti Amentiu	
9	Menu	Panopolis	Akhmeim	Min	
10	Wadjet	Aphroditopolis	Kom Eshquaw	Ma Hesa-Horus	
11	Shai	Hypselis	Shatab	Horus-Set-Khnum	

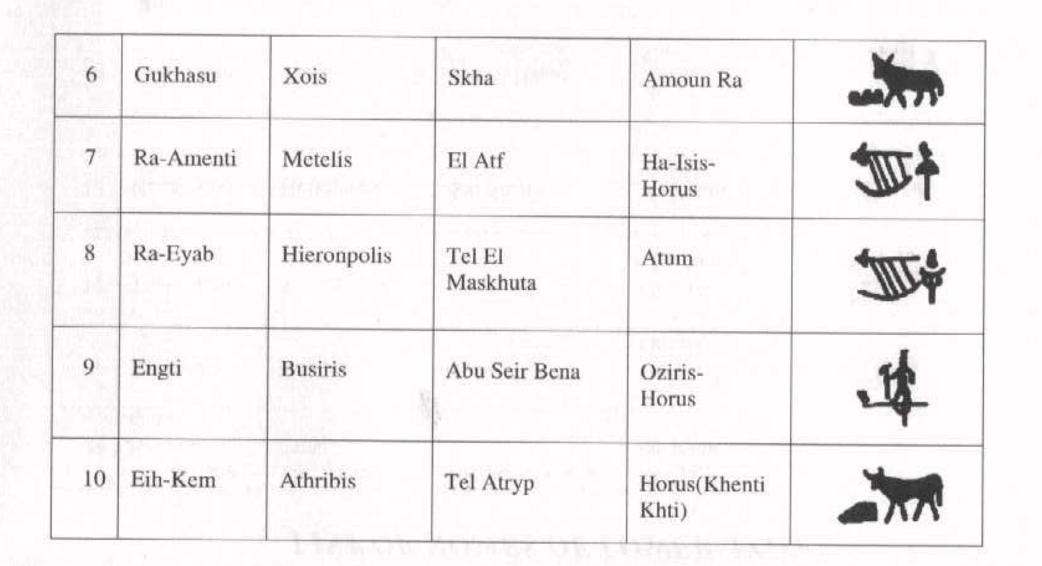
LIST OF NOMES OF UPPER EGYPT

N	The ancient Egyptian name	The Greek name	The present name	The gods of the nome	The symbol
12	Goft	Herkonpolis	The east bank of Asuit	Hours-Matit	
13	Negfet Khentet	Lycopolis	Asuit	Wepwawet	
14	Negfet Behtet	Kousai	El Quseya	Hathor	
15	Uno	Hermopolis	El Ashmounein	Thoth	
16	Mehet	Hyrakonpolis	Near El Minia	Horus	

17	Enbu	Cynopolis	El Qeis	Anubis	
18	Enti	Hipponos	El Heiba	Anubis-Sokar	
19	Wapu	Oxyrhynkhos	El Bahnasa	Herichef	
20	Nearet Khentet	Herakleopolis	Ehnasya	Herichef-Khnum	
21	Nearet Behtet	Nelopolis	Abu Seir El Malaq	Khnum-Hathor	
22	Mentut	Aphroditopolis	Atfeih	Hathor-Sobek	

LIST OF NOMES OF LOWER EGYPT

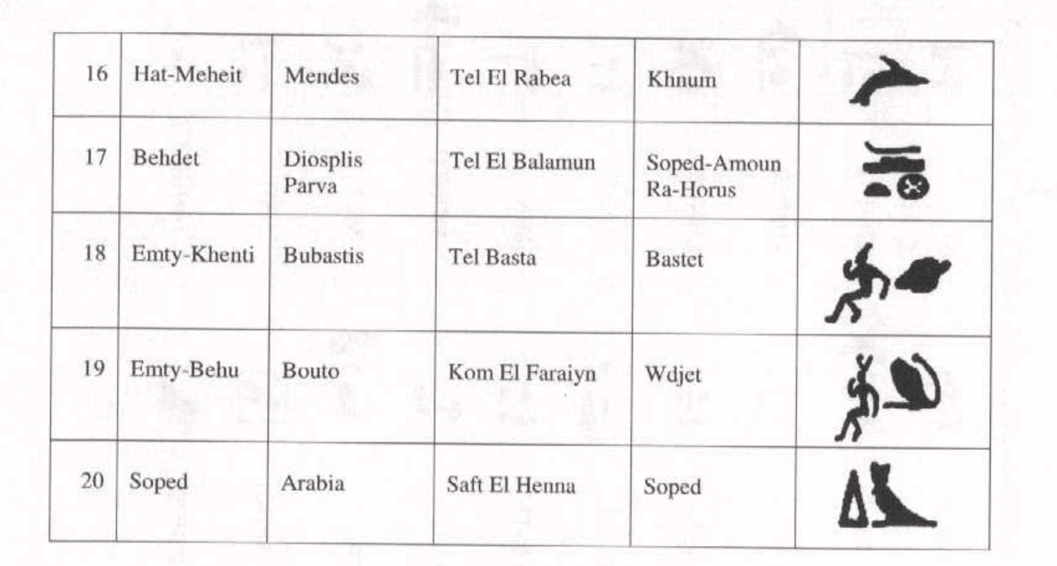
N	The ancient Egyptian name	The Greek name	The present name	The gods of the nome	The symbol
1	Enep-Heg	Memphis	Miet Rahina	Ptah-Sekhmet Sokar-Nfertem	
2	Ayue	Letopolis	Ousiem	Horus	
3	Ement	Gynayokopolis	Kum El Hesn	Amentet-Hathor	
4	Neit-Sy	Prosopites	Zawyet Razein	Neit	
5	Meit-Mehet	Sais	Sa El Hagar	Neit	



6	Gukhasu	Xois	Skha	Amoun Ra	
7	Ra-Amenti	Metelis	El Atf	Ha-Isis-Horus	
8	Ra-Eyab	Hieronpolis	Tel El Maskhuta	Atum	
9	Engti	Busiris	Abu Seir Bena	Oziris-Horus	
10	Eih-Kem	Athribis	Tel Atryp	Horus(Khenti Khti)	

LIST OF NOMES OF LOWER EGYPT

N	The ancient Egyptian name	The Greek name	The present name	The gods of the nome	The symbol
11	Ka-Heseb	Kabasa	Harbeit	Horus-Onuris	
12	Theb-Netret	Sebennytos	Samanud	Onuris-Hor Akhti	
13	Heka-Ankh	Heliopolis	Ain Shams	Ra-Atum-Thoth	
14	Khnt-Eyab	Tanys	San El Hagar	Horus-Set	
15	Thoth	Hermopolis Parva	Damanhur	Horus-Thoth	



16	Hat-Meheit	Mendes	Tel El Rabea	Khnum	
17	Behdet	Diosplis Parva	Tel El Balamun	Soped-Amoun Ra-Horus	
18	Emty-Khenti	Bubastis	Tel Basta	Bastet	
19	Emty-Behu	Bouto	Kom El Faraiyn	Wdjet	
20	Soped	Arabia	Saft El Henna	Soped	

SOME NAMES OF GODS&GODDESSES



NOUT		SET	
OZIRIS		SOPEK	
PTAH		SOKAR	
RA		SHU	
RA-HORAKHTE		TAYET	
RENENUTET		TEFNUT	
SATIS		THOTH	
SEKHMET		WDJET	
SERQUET		WER	
SESHAT		WEPWAWET	

LIST OF GODS

AKER
AKHT
AMENHOTEP
SON OF HAPU
AMENTET
AMOUN
ANAT
ANUBIS
ANUKET
ANUKIS
APIS
ASH
ATEN
ATUM

BAAL
BAKHET
BASTET
BEHDETY
BENOU
BES
BUKHIS
BUTO

DEDUN
DUAMUTEF

EPY

GEB

HA
HARPOKRATE
HAPI
HATHOR
HATMEHIT
HEABI
HEKAT
HERICHEF
HIKA
HORUS
HU
HURUN

IBIPI
IBIS
IHY

IMHOTEP
IMIUT
IMSETY
INHERT
ISHTAR
ISIS
IUSAAS
IWN-MUTEF

KADESH
KAMUTEF
KEBHOWET
KHENTI-AMENTIU
KHEPRI
KHEPRI-RA
KHERTY
KHNUM
KHONSU

MAAT
MAFDET
MAHES
MAHESA
MEHET WERET
MEMIFES
MERTSEGER
MESKHENT
MIN
MONTU
MUT

NEBET HETEPET
NEHEB KAW
NEIT
NEKHBET
NEPHTYS
NFERTEM
NOUN
NOUT

ONURIS
OUKH
OZIRIS

PHOENIX
PROYET
PTAH
PTAH-SOKAR

QEBEHSENUF

RA
RA-ATUM
RA-HORAKHTE
RENENET
RENENUTET
RENPET
RESHEP

SATIS
SEKHMET
SERAPIS
SERQUET
SESHAT
SET
SHAI
SHED
SHESMU
SHU
SIA
SOBEK
SOKAR
SONS OF HORUS
SOPED
SUTEKH

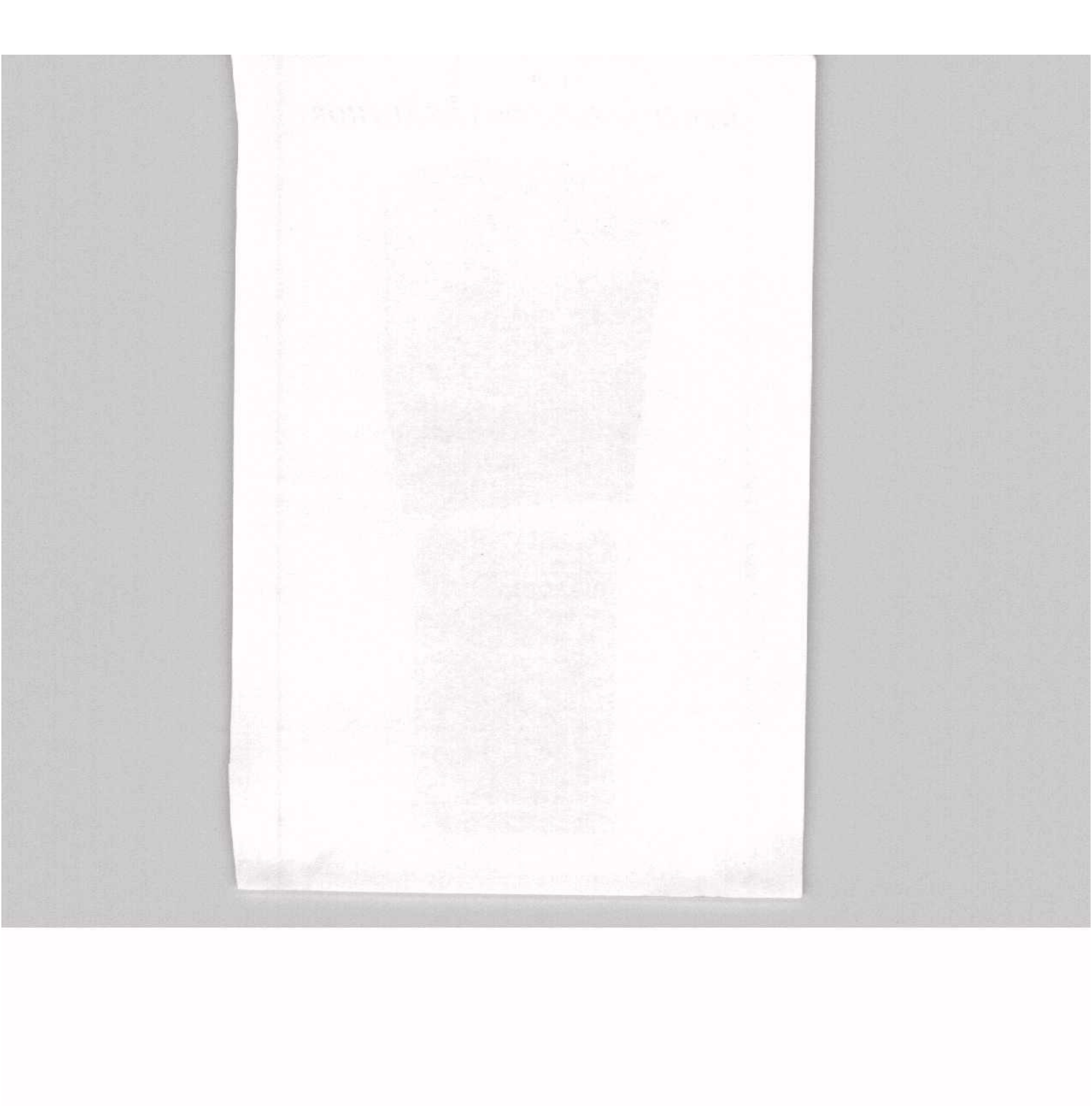
TATENEN

TAUERET
TAYET
TEFNUT
THOTH

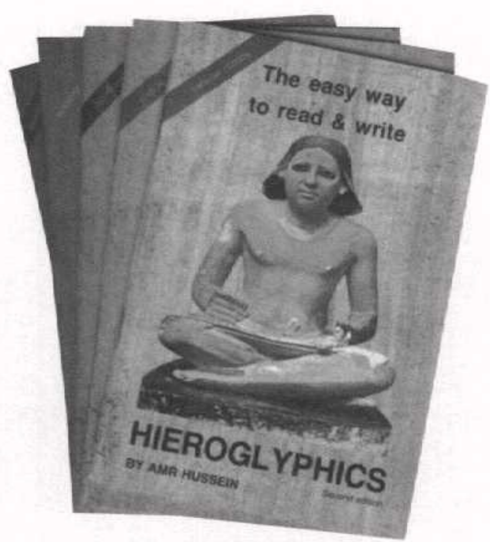
WASET
WDJET
WEPWAWET
WER
WERET-HEKAU

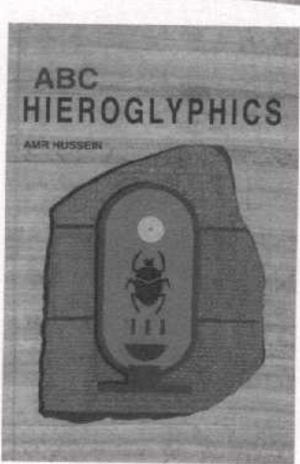
LIST OF ILLUSTRATIONS

-NOUT
-OZIRIS
-PTAH
-QEBEHSENUF
-RA HORAKHTY
-RENENET
-RESHEP
-SATIS
-SEKHMET
-SERAPIS
-SERQUET
-SESHAT
-SET
-SOBEK
-SONS OF HORUS
-SOPED
-TAUERET
-TEFNUT
-THOTH
-THOTH
-WDJET



OTHER BOOKS FOR THE AUTHOR






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BY AMR HUSSEIN


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